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REVIEW.

Plans and Motives for the extension of Sabbath Schools, addressed to Clergymen, by "Owen." Princeton, N. J. S. S. Union, 1829.

This is the address that obtained the premium of fifty dollars, which was offered some months since by the Princeton Sunday School Union. The object of the address is stated in the title. It is a special, and we may add, a very respectful appeal to clergymen; not in behalf of the adoption of some wild scheme, or the pursuit of some novel adventure, but in favour of the more systematic and vigorous prosecution of measures, which have been found by experience to be the most effectual towards sustaining and extending the Sunday school cause. The writer has studied utility rather than novelty. He has had more reference to the country, than to large towns and cities; and he has addressed himself to those who are deficient in information and zeal, rather than to those who have been distinguished for their intelligence and activity. Nevertheless, he has sufficiently adapted himself to all classes who are not hostile to the object; and no doubt his "plans and motives" will be extensively examined and appreciated.

After an appropriate introduction of three or four pages, in which he sets forth, like one who has himself felt it, the high responsibility which devolves upon the ministry at this eventful day, he proceeds in detail to lay down his plans.

"It is a plan, however, which affords no substitute for labour and zeal; which points out no "royal road" to the perfection of the Sabbath school system. It must be accomplished by the persevering exertions of those who love souls more than their own ease; and to such it promises a rich reward."

It is proposed, in substance, that every clergyman should organise in each district or neighbourhood within his parish, a school, with its teachers, its superintendents, and its library; the schools to pursue the same lesson at the same time; the whole to be subject to the supervision of the clergyman; thus forming a sort of high school—"the minister being the principal, the superintendents of the several schools acting as masters under him, and the teachers as monitors under them." Constant provision is also to be made for the qualification of teachers. The plan also may be extended, by bringing it before the different ecclesiastical bodies of the country.

After giving some general directions for the organisation of schools in a single town, he proceeds with the business of instruction:—

"There are two methods of instruction of note, in the history of Sunday Schools, called the "old system," and the "new system." The *old system* was briefly this. The scholar was permitted to commit to memory any quantity of scripture, catechism, or hymns, that he chose, and was rewarded for his industry by *tickets*, "a low paper currency," of a fixed value, redeemable in books. As the amount of the reward was proportioned to the number of verses recited, this was the only criterion of excellence. Two evils marked its operation. It was mercenary:—It led the pupil to consider the attainment of his lesson as a secondary good; merely as a means to obtain a reward. Again, as the reward was proportioned to the *quantity* committed, the consequence was, that the whole effort, in most cases, was to produce *long* recitations, while little was recited correctly, and still less was understood; and if any moral impression was made by this course, it was accidental, and not the legitimate consequence of the system. As different scholars would produce recitations of very different length, the same lesson could not be prescribed to a whole class; consequently the teacher was obliged to listen to the entire recitation of each individual pupil; and this, while it awakened no interest in the others who sat by, consumed the time which should have been devoted to instruction in the meaning and application of the lesson. And, after all, this mode was found to be deficient in excitement, notwithstanding it appealed to the cupidity and ambition of the children. The schools where this system was employed were found to have a constant tendency to decline. No power but the memory was exercised; the judgment, the affections, were chiefly unemployed. Even the teachers were obliged to bring all the influence of religious motives to force themselves to continue in the drudgery of listening to recitations, which were doubly tedious from their length, and the ignorance of the scholars.

"The *new system* aims to cultivate both the understanding and the heart. To do this, in the first place, it limits the lesson to from ten to twenty verses of scripture. Its length, therefore, cannot be a reasonable excuse for not having the lesson perfectly committed. Secondly, the lessons are so selected as to form a connected portion of biblical history or of doctrinal instruction. Lists of these lessons, arranged for every Sabbath in the year, may be obtained for all the depositories for Sunday school books. Thirdly, all the scholars in every class have the same lesson on the same day. Thus there is but one subject before the school, which greatly simplifies the work of the instructors. Every child listens with interest to the examination and instruction of his fellows; the class becomes a little theological circle, and the teacher sits in front as its professor, imparting the knowledge which he himself has acquired for the occasion, during the previous week.

"Those who are accustomed to regard childhood as incapable of excitement, except by appeals to its selfishness, may be surprised at the success of a system which does not address this powerful principle of the human heart Should you enquire how the new system interests the scholar, the answer is, *by exercising his powers*. The mind is ever interested when kept in lively action. In schools conducted according to the new system, children are presented with materials for thought; the judgment is exercised, the affections excited. With a considerable weekly addition of facts to their stock of knowledge, there is associated a variety of moral and practical instructions, which, together, have the effect to excite and keep alive a deep interest in the school. And when, besides these circumstances, there is a well selected and appropriate *library* attached to the institution, the interest is increased. All the pleasure which the scholar derives from the books which he draws periodically from the Sunday school library, becomes a part and parcel of his ideas of the Sunday school itself. And thus all his associations in relation to it are of the agreeable kind."

His next head is, that of the qualification of teachers, which we insert entire.

"This seems to imply, that in most schools the teachers will themselves need to be taught. Experience proves this to be a fact. Perhaps most parishes in our country possess persons of suitable age and capacity to supply themselves with teachers, were it not for the deficiency in that knowledge of the scriptures, and that piety of heart, which ought to form prominent characteristics in the religious instructor of youth. Ministers often complain that Sabbath schools do not thrive in their congregations, "*for want of suitable teachers*;" and they speak of this deficiency as if it were the peculiarity of their own people, with which the Sabbath schools of other parishes were not embarrassed. But the truth is, the complaint is almost universal. Very few people either young or old are qualified to instruct a class of Sunday scholars in the selected lessons, without *specific preparation*. Of course almost every town and parish affords nearly equal facilities in respect to instructors; since, even in the most favourable cases, teachers must be *made*, i. e. qualified for their work by a system of preparation. And here it is with pleasure recorded. that this *can be done*, and that in doing it, the minister most effectually binds the hearts of the teachers to himself and to their work. Experience proves that Sabbath schools can be conducted, and suitable instruction, both in the literal meaning and practical bearing of divine truth, may be imparted to children by teachers, who when they enter the school, have no superiority to their pupils, except in years and a willing mind. This may seem strange to those who have not witnessed it; but they will grant the practicability of all that is here asserted, if we can suggest to them a method of creating in the teachers themselves a desire to understand the meaning and spirit of the scriptures, and which shall secure their fidelity in teaching the sense and application of the lesson. Surely, if this be done, all is done which can be reasonably expected, and much more than is actually accomplished in most Sabbath schools.

"Suppose then that a school is gathered, but that the teachers are unaccustomed to the business of instruction, have little or no biblical knowledge, and what is more to be regretted, are destitute of piety. We will even go farther, and suppose they are not for the most part distinguished for sobriety, but are gay and thoughtless. Though such materials are not to be chosen where better can be obtained, still, rather than relinquish the establishment of the school, it is proper to attempt it with these. If they can be induced to undertake the work, (which, from the novelty of it, they may do), there is strong ground to hope that many, if not all of them, may become interested, may acquire the requisite information, and faithfully impart it to their pupils. The writer is acquainted with many instances, where teachers, who commenced without any spiritual relish for their work, after being dealt with on the plan here suggested, became hopefully pious, and now delight in the employment which once they pursued only from constraint."

The teacher's conference is next considered. It is a weekly meeting of the teachers and superintendents with the clergyman, for special instruction and prayer, &c.

"Another arrangement, calculated still further to extend the system of instruction, is the *Sabbath School Lecture*. Most ministers, whose labours are for any length of time confined statedly to a field of moderate extent, have one or more weekly lectures. It is proposed that the Sunday school lesson for the following Sabbath form the subject of one of these services. The advantages of this course are, 1. The truths which the teachers have heard in the familiar intercourse of the conference or bible class, will be more deeply impressed on the minds of such of them as attend the lectures, while the different circumstances under which the minister addresses them will necessarily give rise to some new views of the portion of scripture discussed. 2. Parents and others will thus share to some extent in the benefits which their children enjoy, i. e. they will be under a systematic course of biblical instruction; and they will feel more interest in the exercise than in an ordinary lecture, from the fact that the lesson which is the subject of it is a topic of common concern and conversation during the current week, among the children and teachers of the neighbourhood. In preparing for their Sabbath recitation, the children find many important questions which transcends their ability to answer, and as a natural resort they carry their difficulties to their parents or other seniors, and without some such provision as the Sabbath school lecture, it will frequently happen that those from whom they expect assistance can afford them no explanation. 3. By lecturing statedly on the Sabbath school lesson, the minister is always certain to have a *subject prepared*, and a subject too, which is quite sure to interest three classes of people, viz. the children, their teachers and their parents; and these three classes make up no inconsiderable portion of every parish where Sabbath schools are established."

But our limits admonish us to be brief. Under the head of "question books," the writer carries us into the interior of a school, and illustrates the operation of teaching in a happy manner. He then closes the first general head of his address, by offering some suggestions for the extension of schools: here referring, among other things, to the formation of S. S. Unions, the employment of itinerant agents, the division of territory within the bounds of an association or presbytery, &c. into ministerial districts, and the exertion of influence upon ecclesiastical bodies, as well as upon every class of community.

The remainder of the pamphlet, consisting in all of 32 pages, is occupied with "reasons why it is the peculiar duty and privilege of ministers of the gospel to promote Sabbath schools." These reasons, numerous and powerful as they are, the writer has urged with great tenderness and delicacy; yet in a tone of earnestness that cannot fail to have its influence. We have room only for a single extract. Alluding to the coming millennium, the writer thus notices things that must first be done by instruments to be raised up for the purpose.

"The four hundred and fifty millions of Pagans, the one hundred and eighty millions of Mahomedans and Jews, and one half the nominally christian world, must be enlightened. To this end, how many hands must toil, how many heads and hearts must be engaged! What myriads of bibles must be printed and tracts circulated! Education must be christianised and extended; ministers must be multiplied, sermons preached; missions are to be planted, dangers encountered, and persecution suffered! Every exertion must be made, on a scale corresponding with the largeness of the promise which animates it. Multitudes must labour where one now toils alone. Every man must say to his neighbour, "Know the Lord;" every island must be explored, every dark place of the earth enlightened, every habitation of man, however remote, pervaded by the truth of God. For "brass, must be brought gold, and for iron, silver; a little one must become a thousand, and a small one a strong nation." And where are they, who, under God, are to do and to bear all this? Where is that army of missionaries who are to conquer the world for Jesus Christ? The present resources of the church, either in men or means, are nothing to what they must become, in order to produce the results which we expect. But if the millennium be as near as we hope, the work of preparing and putting in action all this machinery, is to be done in the present and two or three following generations. A large portion of the instruments who are employed, must be educated for God, and become the subjects of converting grace in this and the next century. Thanks to the King of Zion, in the Sunday school system we have an engine whose power is adequate to the work to be done."

COMMUNICATIONS.

For the Western Recorder.

DUTIES OF PRIVATE CHRISTIANS.

No. XV.

"The members should have the same care, one for another."—1 Cor. xii, 25.

Mr. Editor—It becomes a question of some importance in this discussion, to ascertain how our hatred of sin in the person of others, should be manifested.

The Christian, when he feels right, is always alive to the evil of sin. Wherever he finds it, it will grieve him. He abhors it in himself, and loathes it in others; and notwithstanding his meekness and forbearance of disposition, his deportment is never to be such as to lend it the least countenance. If he gives, for instance, the smile of approbation to a profane witticism, he himself is profane. If he connives at slander or misrepresentation, he is virtually a bearer of false witness. Or if he hears religion "evil spoken of," without showing the least displeasure, he himself becomes an evil-speaker. In all cases where he witnesses an acknowledged offence, he is bound, in his deportment, if in no other way, to testify against it. In these things he must separate himself entirely from the spirit of the world.

If the offender is a brother, in the presence of unbelievers, his displeasure will be still deeper and more decided. Paul once withstood Peter to the face, before the multitude, "because he was to be blamed." He was grieved at Peter's offence, and though he loved him as a brother, he could not see the multitude led away by his dissimulation, without bearing testimony against it. Yet it is to be remembered that in this case the offence was a perfectly clear one. The mere stating of it would produce conviction. Nor have we the least evidence that there was any thing in Paul's manner, which was of a bitter or acrimonious nature. He might have sufficiently abhorred the sin, and exposed it, without manifesting a bitter, censorious spirit. We read that even Michael, the archangel, while contending with the devil about the body of Moses, "durst not bring against him a railing accusation; but said, the Lord rebuke thee." This example was doubtless recorded for our instruction. The instances where a private Christian is called upon to speak in presence of others, against the conduct of a brother who has sinned publicly, or who in company is acting out of character, may not be very numerous. When they do occur, they must not be neglected. The manner, however, must savour of kind regret, rather than angry resentment. A presumptuous offence, from an irreligious person, may indeed be treated with more severity; and the offence of one who has set at nought the authorities of the church, and been expelled from her bosom, may be met with the sharpest rebuke. If we would reclaim such persons from the commission of iniquity, we must generally do it as by "pulling them out of the fire, hating even the garment that is spotted by the flesh." But in general, it is presumptuous offences only that are to be treated with this kind of severity—offences where a man sins openly against his own knowledge of right and wrong, and where, if reproved, the conscience of the offender, as well as that of the others present, will testify in favour of the reproof.

The *mere grossness* of an offence is not sufficient to suggest the manner of treatment which the offender should receive. How different was the Saviour's manner, on various occasions, while on earth. At one time, we see him rebuking and even denouncing the Pharisees, at their own tables, where he was entertained as a guest; at another, reproving an adulteress of Samaria, by first asking water from her pitcher to allay his thirst; and afterwards telling her her sins, and holding out to her acceptance the waters of life. The same variety of manner was also observed by the apostles; and one of them, in his charge to Timothy, as we have already seen, recognises in substance the same distinction.

Now, if we examine the circumstances which gave rise to this difference of treatment, we shall find them to be few, simple and obvious. They relate chiefly to the authority of the reprover, and to the understanding and conscience of the reproved, and the by-standers. Christ rebuked sinners by his own authority. His followers must rather say, "The *Lord* rebuke thee."—The scribes and pharisees sinned deeply and habitually, and taught others to sin, while they yet held the scriptures in their own hands, as a perfect rule of duty, and pretended to adhere to this rule. The woman of Samaria, on the other hand, was educated, as we may suppose, in the superstitions of heathenism, and needed instruction as well as reproof. She would also be prejudiced against a *Jewish* reprover, on account of the Jews having no dealings with the Samaritans. In the one case, where there was *evidently a rejection* of truth, accompanied with a *hardened conscience*, nothing but severity would produce feeling. In the other, direct obstacles in the way of conviction were first to be removed, by a condescending deportment. Had the Saviour, in the last instance, denounced the woman on account of her adulteries, is it not probable that she would only have said to herself, "That man is a Jew."

Here we are furnished with the most obvious principles for the regulation of our conduct. On the one hand, we are never to look upon sin in others with the least allowance, or to treat it with undue lenity. On the other hand, we are not to judge rashly, nor to act with too much severity. When silence in mixed company would be construed into sinful approbation, we must speak. Where speaking in presence of others would only be making a brother's fault more public, we must hold our peace And in our private admonitions, as well as in our remarks in mixed company, we are continually to ask ourselves whether the person to be admonished, is an intelligent, wilful, hardened offender; or whether he is sinning more under the immediate influence of ignorance and prejudice. Nor do I here refer merely to speculative knowledge, as it is embraced by the understanding. The conscience of good men is often comparatively inactive, and their understanding for a time beclouded; while yet they suspect it not. Severity will sometimes bring them to perception, and feeling, and effort; yet in proportion as their secret refuges remain undiscovered, it will be liable to offend them, and lead them yet farther astray. Often, a "still small voice," heard behind them, "This is the way—walk ye therein," will do more towards reclaiming a wanderer, than any other suggestion which a brother can possibly offer.

But I cannot enlarge on this subject. It must be perfectly evident from what has been said, that the proper discharge of the duty I have been enjoining, requires knowledge and experience. To ascertain when, and where, and how to administer reproof, as well as under what circumstances to withhold it, requires that kind of acquaintance with the human character, which can be gained only in the field of personal effort and individual observation. Hence the propriety of the apostolical injunction, to "exhort one another *daily*," lest we should be hardened thro' the deceitfulness of sin. The duty must be performed constantly, if we would be successful. It was when they "that feared the Lord, spake *often* one to another," that "a book of remembrance was written." If the duty is not often performed, it will be habitually neglected.

And now, who can tell what would be the result, if the brethren of a church would immediately awake to the performance of this duty? To what unexpected discoveries would it lead? To what mutual confessions between the reprover and the reproved? Both parties would daily need to humble themselves before God, and betake themselves in earnest to habits of holy living. They could not otherwise discharge this duty with the least acceptance or success. They would be compelled to shake off sloth, and live for God. Yes, Mr. Editor, the faithful discharge of this duty would lead almost of necessity to a revival of religion. Saints would cause their light to shine: Sinners would take knowledge of them, repent, and turn to the Lord.

But I have done. After many unexpected interruptions, I have at length executed the task which has been assigned me. Yet before yielding my pen to another, let me again intreat your readers to awake to the performance of a duty which has been but too long and too shamefully neglected. Let me intreat them, for the peace of Jerusalem, for Zion's sake, for the honour of the great King of Zion, and for the promotion of his glorious cause, no longer to live in the daily disregard of this duty. Your's, &c. HUR.

For the Western Recorder.

FOR THE MONTHLY CONCERT.

Under the watchful providence of God, who *hath granted us life and favour, and whose visitation hath sustained our spirit*, we are permitted, Christian Friends, to witness the return of another season of *special* prayer for the prosperity of the church. The object of our meeting, this evening, if duly considered, cannot fail to secure our devout attention, and to excite in us those feelings which are peculiar to the friends of the Redeemer, when they contemplate his rising glory, in the salvation of that "multitude which no man can number." It is an object, which, for *centuries*, has lain with deep interest before the minds, and drawn out the hearts of the *pious*, in ardent, *importunate* prayer to God. It was for *this*, doubtless, that the early disciples of Christ were assembled, with closed doors, on the evening of the first day of the week, when their risen Redeemer unexpectedly appeared in the midst of them, with the benediction upon his lips—"Peace be unto you: Receive ye the Holy Ghost."

Do *we*, dear Brethren, at this interesting season, present ourselves around the altar of incense, in the *name* and under the influence of humble love to Jesus, and the cause for which he bled? Do we cherish anxious desires, and breathe the spirit of fervent prayer, for the approach of that long predicted period, when "the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea?" Have we closed the *door* of our hearts against every object which might intrude upon our *thoughts* and *affections*, during this consecrated hour, when prayer is ascending to God, as *incense*, from different and distant parts of the earth, and mingling in *one immense cloud* before his throne? If so, then we have the warrant of our blessed Master, for the coming of whose kingdom on earth we plead, that he will be in the midst of *us*, and crown this season of devotion with the rich and special blessing of his Spirit. *His peace* will be unto *us* also, and the Holy Ghost be granted, to enlarge our desires and indite our petitions. We shall find it good indeed for us to be here; and on retiring, may say, as the disciples at Emmaus said, "Did not our hearts *burn* within us, while he talked with us by the way, and while he opened to us the scriptures?"

Would we secure spiritual benefit to our *own* souls, in this *Monthly Concert for Prayer?* We must present our supplications with broken hearts and contrite spirits, in the name of Jesus, for the salvation of a *world* in ruins! We must *really desire* the accomplishment of the event for which we pray, if we would find the season rich with comfort to *ourselves*, and productive of good to *others*. It is a truth worthy of record, that when our prayers embrace objects of the highest magnitude in the kingdom of Christ, and are the most acceptable in the sight of God, we find them returning with the greatest power and sweetness into our own bosoms. It is no less true in the offering of effectual, fervent prayer to God, than in the distribution of *religious charities*, that "the liberal soul shall be made *fat*, and he that watereth shall be watered also himself." In bowing down before the mercy-seat, on such an occasion as this, the soul must *go out of herself*. She must range abroad, in the fields of divine promise, and pour her sympathising prayers upon a world in ignorance and death, if she would answer the requirements of true benevolence, and be filled as with marrow and fatness." If she would deck *herself* with the garments of salvation, and gain some foretaste of heaven, she must love her perishing neighbour as *herself*, and aim to clothe him with the mantle of her prayers; *not forgetting to present also the fleeces of her flock.*

Fix the eye of your faith, brethren, upon the exalted object for which you are assembled to pray. It is nothing less than the accomplishment of that early promise of the Father to the Son—"Ask of me, and I shall give thee the *heathen* for thine inheritance, and the uttermost parts of the *earth* for thy possession." This promise, with others of similar import, is *sure*. "Forever, O Lord, thy word is settled in heaven;" and yet Christians are bound to pray with as much *ardour*, to act with as much *zeal*, and to cast their offerings into the Lord's treasury with as much *liberality*, as though the event of the prediction depended exclusively upon *them*. The kingdom of God on earth is a kingdom of *means*, and not of *miracles*. The church, by her prayers and exertions, co-operative with the word and spirit of God, is the medium of divine impulse upon the moral world. She is the *arsenal* where is deposited the artillery of heaven, with which the great Captain of our Salvation designs to break down the empire of Satan on earth, and upon its ruins establish his own kingdom of righteousness and peace. How solemn, how important, then, the attitude in which every Christian stands in relation to this immense work of moral renovation! There is no standing still. The work is destined to march onward, with increasing power and rapidity, until the purposes of redeeming love shall be consummated in the salvation of a world from the dominion of sin; and he that professes to be a *co-worker* with God in carrying it on, and yet is guilty of idleness, must be crushed in its progress. It *must* go on. It *will* go on. It is *now* advancing with majestic influence, notwithstanding the *apathy* of too many professed friends, and the united counsels and energies of hosts of opposing enemies.

In view of the sure word of prophecy respecting the subjugation of the world to the sceptre of Christ—in view of the animating fact, that we are in *concert* with multitudes, this evening, in praying for the accomplishment of an event so glorious—who of us can refrain from emotions of deep interest in this meeting? Who of us can satisfy the enlarged desires of the soul, by offering up *formal*, lifeless petitions to the court of Heaven? O! brethren, how ought we to *bind the sacrifices which we bring, with cords, even to the horns of the altar!* And what cords more suitable than *faith*, and *love*, and *penitence*, and holy *zeal*, in pleading with God, for *Christ's* sake, that he will "arise and have mercy upon Zion," throughout the earth?

Can you need additional motives to awaken your ardour in the duty of prayer? Consider the *richness* of the blessings which are in store for the apostate family, the *willingness* of God to bestow them, and the *promises* which render the success of your prayers certain, if you ask as you should; and farther, the imminent *danger* that multitudes will perish in hell, if you, brethren, and others who pray for their salvation, do not so pray as to prevail with God! Consider what is now doing through the instrumentality of zealous, devoted Christians, in different parts of the earth. Think of the prosperity of gospel truth, as distilling from the lips of self-denied missionaries of the cross, and the success of the word, in revivals of religion among the established churches of our land; and who can forbear to bless God and take courage? And yet, how fearful is the torrent of sin which is sweeping millions of immortal beings down to perdition! Imagine a map of this revolted world spread out before you. In one dark corner of the picture, see *India* and all pagan countries blindly bowing down at the shrine of idolatry, while smoking sacrifices to devils are burning upon ten thousand *thousand* altars, stained with human blood! In another direction, see the unhappy sons of Abraham, the friend of God, peeled and scattered among the nations of the earth, rejecting, in stubborn unbelief, the Messiah whom their fathers crucified, though foretold by their prophets, and anxiously waited for, as the desire of all nations. Think how amazing must be that cloud of mental darkness which the light of eighteen centuries has not scattered!

But let us come nearer home, and mark that tide of emigration which is rolling in upon America from almost every section of the world. The rod of despotism, in all its forms of oppression, is filling our cities and villages and country with emigrants from abroad, a great proportion of whom "know not God, neither obey the gospel of our Lord Jesus Christ." Do we not witness yearly from this source, an increase and *blackening* mixture of moral corruption, where, even *before*, "the land was nigh unto cursing," for its horrid impurities!

Notice also the tide of population which is rolling to the *west*, and especially through the great valley of the Mississippi, where only here and there a solitary ambassador of Jesus is found, to lift up the banner of the cross before *hosts* of the enemy. Add to these considerations the affecting cries of many feeble churches, which in all directions stretch out their hands, in the attitude of dying distress, as they plead for help; and in this view, glance also at the many large and wealthy congregations which

are destitute of settled pastors, and rent with divisions; and others, again, which in seasons past have been favoured with revivals of religion, but now on whose altars the last sparks of life and godliness seem almost ready to expire—while worldly mindedness, and stupidity and spiritual death prevail with the professed followers of Christ. And what, brethren, is to be done! Rather let the question be—For what object was the Monthly Concert of Prayer established? Was it not that the children of God might send up their *united* supplications to heaven for help? Was it not to cry *mightily* unto God, that the means of salvation might be sent, and the Holy Spirit poured out, as extensively as the fall and the ruins of sin have spread? It *was*.

And now, Christian, do you lack words to pray, and a heart to express them as you ought? Have you *nothing* this evening, or only a miserable *trifle*, out of the abundance which God has given you, to cast into the sacred treasury? O! shame on the professor, whose unfeeling, faithless soul and empty hands are brought to this place, where prayer is made for a condemned, perishing world! Friend, thou hadst better lay aside thy badge of discipleship—go back to the ranks of unbelief, and tell the enemies of Jesus, that thou hast mistaken the name and service of thy Master, and wilt henceforth serve him whose name is *legion*, and whose cause is *now* the most predominant on earth. At least, be consistent; for to serve God and mammon both, is impossible. If you come unto God as his people come, and sit before him as his people sit—hearing his words, and doing them not—showing much love with thy mouth, but thine heart going after covetousness—what better can you expect in the end, than the doom of an *unprofitable* servant? B.

From the New-York Observer.

RECEIPTS OF BENEVOLENT SOCIETIES.

The following list of the principal Benevolent Societies in Great-Britain, France and the United States, is taken, with additions and corrections, from the London Missionary Register for January. The dollar is reckoned in the Register, in converting the receipts of the American Societies into English currency, at 4*s*. 2*d*. instead of 4*s*. 6*d*.; and for the sake of uniformity, we have adopted the same estimate in the additions that we have made to the list. Grants by the British government, included in the receipts stated, were made to the Society for propagating the Gospel, amounting to £15,532; and to the Irish Education Society, amounting to £30,613 16*s*. 10*d*.

Societies.	Year.	Total Income. £.	*s*.	*d*.
ANTI-SLAVERY.				
African Institution,	1826–7	827	10	6
Amer. Colonisation,	1827–8	3929	1	7
Anti-Slavery,	1827	1797	13	5
Negro Child'n Ed'n,	1827–8	446	19	2
Negro-Slave Relief,	1827–8	756	17	9
Slave Conversion,	1827	2943	15	4
BIBLE.				
American,	1827–8	15803	7	0
British and Foreign,	1827–8	78268	15	11
Edinburgh,	1827–8	3288	7	10
French Protestant,	1827–8	2082	0	10
Hibernian,	1827–8	6457	6	4
Merchant-Seamen's,	1827–8	636	2	4
Naval and Military,	1827–8	3522	6	5
EDUCATION.				
American,	1827–8	6878	18	3
Amer. Sund. School,	1827–8	4058	13	0
Brit. & For. School,	1827–8	2508	17	2
Irish Education,	1826–7	35962	1	3
Irish Sunday School,	1827–8	3520	2	5
Hiber'n Fem. School,	1827–8	1853	17	5
National,	1827–8	1453	19	0
Newfoundland Sch.	1827–8	2190	4	6
Sunday School,	1827–8	513	6	6
Sund. School Union,	1827–8	5483	1	1
JEWS.				
American,	1827–8	93	1	8
London,	1827–8	13866	12	2
Philo-Judæan,	1827–8	267	17	3
Female, (Boston),	1827–8	261	14	6
MISSIONARY.				
American Board,	1827–8	23606	19	3
American Baptist,	1827–8	3042	12	2
American Methodist,	1827–8	1300	19	8
American Home,	1827–8	4174	12	2
Baptist,	1827–8	11821	3	1
Baptist (General),	1826–7	1621	13	0
Church,	1827–8	43603	8	10
French Protestant,	1827–8	987	10	0
Gospel Propagation,	1827	28936	7	2
London,	1827–8	45344	1	10
Scottish,	1826–7	4455	1	4
United Brethren,	1826	10925	10	10
Wesleyan,	1827	43235	7	9
Connecticut,	1827–8	987	15	8
Reformed Dutch,	1827–8	1074	11	2
TRACT AND BOOK.				
American Tract,	1827–8	9402	19	4
Church-of-Eng. Tract	1827–8	496	9	3
Fr. & Span. Transla.	1827–8	214	3	10
French Protestant,	1827–8	468	5	0
Irish Tract & Book,	1827–8	4539	18	11
Pray. Book & Homily,	1827–8	2770	3	4
Religious Tract,	1827–8	18407	3	7
Am. Tract (Boston),	1827–8	1781	12	8
MISCELLANEOUS.				
Brit. & For. Seamen's	1827–8	1936	0	6
Brit. & Irish Ladies',	1827–8	670	15	7
Christian Knowl'ge,	1827–8	67633	10	3
Continental,	1827–8	2649	1	6
Hibernian (London)	1827–8	8439	8	8
Irish Soc. of Dublin,	1825–6	1472	13	7
Irish Soc. of London,	1827–8	1315	8	0
London Seamen's,	1827–8	882	9	11
Total,		£547,007	8	5
		or, $2,625,634		

INTELLIGENCE.

SANDWICH ISLANDS.

The following is the article alluded to last week, as contained in the Vermont Chronicle. Letters of a date similar to the one here mentioned have been received in this vicinity; but they have not yet been laid before us:—

MR. TRACY—I have just received a letter from Rev. E. C. Clark, dated Honolulu, Oahu, Oct. 13, 1828. Rev. Mr. Ely and wife were then just embarking for America, in quest of health. "In this," says Mr. Clark, "they have the approbation of all the members of the mission; and we trust they will receive the approbation of a christian public. It is exceedingly trying to our feelings to part with them; but we certainly cannot urge them to remain, in the certain prospect of speedy death." The captain of the whale ship Enterprise, a vessel with very good accommodations for passengers, very generously offered Mr. Ely and his family, and Mr. Bingham's eldest daughter, a *free passage* to America, so far as he was concerned. This captain with nearly all his officers, and a part of the crew, are considered pious; having been blessed by a revival of religion while at sea.

The natives of Haawaloa, Mr. Ely's station, had been visited by a season of refreshing from the presence of the Lord, and were extremely loath to part with the messengers of his mercy. Kapeolani, the chief woman in the place, accompanied them to Oahu, and earnestly entreated the missionaries there to pity and help them; for, said she, "we have no teacher now; no one to preach to us the precious word of God." Mr. Clark speaks of her as a very superior woman, a mother in Israel; and says, "Could you have heard her entreaties, and seen the efforts she made to remove all objections to our going, you would have panted to be a missionary." If Mr. Green went to the N. W. coast, two more missionaries would be immediately needed to supply the wants of the present stations. Many new stations might be occupied with every prospect of success. Pray the Lord of the harvest to send forth more labourers.

The influence of foreigners continued to be a great barrier to the missionary work. What a burning shame, that these men should go forth from christian countries, to offend the servants of Jesus, and to corrupt the heathen, in the ends of the earth, with an exhibition of all that is vile in conversation and conduct! The young king is still spoken of as a wayward boy, occasionally attending to instruction, but on the whole getting into a current which threatens to carry him further and further from all good. "But," says my correspondent, "we feel no special concern about it, except on his own account. Such is the nature of the government, that he can do but little without the concurrence of the principal chiefs, which he probably will never have, in any measures opposed to the mission." Most of the high chiefs are friends to the missionaries. The young princess is decidedly and actively pious.

The two catholic priests, with their companions, who went out to these islands from France, prove to be mere private adventurers; and are doing but little to propagate their religion. Our brethren do not anticipate much evil from them; "for if they withhold the scriptures from the people, they will rank them at once with unbelievers; and if they give them the scriptures, they will overthrow their own cause."

Mr. Clark continues to preach one sermon every Sabbath to such foreigners as are willing to attend public worship; and in five months had so far advanced in the study of the native language, as to have composed and preached one sermon to the islanders, in their native tongue. He had been visited with affliction in the death of an infant son. The general prospects of the mission were still very encouraging. A cloud big with mercy seemed to overspread these islands; and, watered by its kindly distillation, extensive fields were growing verdant; while here and there, a spot more favoured than the rest, blossoms like the rose, and is rich with trees of righteousness, already clustering with fruit which brings glory to God.

Your's, S. McKEEN.

MISSIONARY EFFORTS IN GREECE.

The New-York Journal of Commerce contains a letter from Mr. King, dated at Egina, and embracing a portion of his interesting journal. We have room only for a few extracts; yet these will show that Greece, in her poverty, distress, and ignorance, has strong claims upon the benevelence of American Christians. May this Macedonian cry reach every ear and every heart:—

If Christians in America could have witnessed the scene which I have witnessed today—the earnestness with which youths and old men plead with me for a bible, I am sure there would be no want of money to print it in sufficient numbers to supply all Greece. I suppose that there have been at my room to-day, begging for that inestimable treasure, more than a hundred persons, from the age of nine years to fifty-five or sixty. Among them was a priest, with a long white beard, who came with his son to beg a New Testament. Several old men, whose hairs begin to whiten with age, came and begged the same; saying that they had children who knew how to read, but that they had not the gospel in their houses. Some from Athens, some from Hydra, and some from other places, came for the same purpose.

Before granting them their request, I examined them all, to see if they could read; and in presenting to them the books, I addressed them, in a few words, on the importance of reading the gospel daily, with prayer to God, through Christ, that he would enlighten them; that they might understand the scriptures; that he would renew their hearts; that they might love the truth, and practice it in their lives; and spoke to them of the love of Christ, our sinfulness, the importance of living for heaven, and of avoiding every thing sinful. Parents who could not read, I addressed on the importance of reading the scriptures daily with their children, and of training them up for heaven.

2d August.—Many called for the New Testament; that seems to be desired here, more than any other book. One man from Roumely, about forty years old, came and bought three New Testaments, one for himself; and the other two, he said, he wished for two priests, who lived near him, and who had not the gospel; and he desired that he might have it, so as to be able to teach others. On my asking him if there were no other priests near him, who had not the gospel, he replied, "Yes; but they are old men, and not now capable of improvement. The other two are young, and may improve.—Now, they have not the gospel, and how should they know any thing to teach others?

There was something in that man's remarks, and in his appearance altogether, which struck me very much. He had on, I believe, only one long, coarse garment, with a leather girdle about his loins, and seemed to possess all the hardihood of a mountaineer.

Visited the school of Nicephorus Pambookes. I addressed the scholars on the importance of uniting with human knowledge that of the gospel. Gave twenty-seven New Testaments to the scholars. Several had previously obtained them from me, so that there are perhaps fifty in the school who have the gospel. I should have furnished all the students with New Testaments, were it not that I have only twenty or thirty left in my possession. One hundred and forty or fifty were all I was able to obtain at Malta, and it will probably be a long time before I can receive any from England.

Among others who called to-day, was an interesting man, with a most interesting son, a boy of 8 or 9 years of age, from the ancient Arcadia. Both were able to read with great fluency. His object in calling, was to beg of me the gospel for himself and family. He came twice, and waited, and plead a long time, till I could not find it in my heart to refuse his request, and gave him one out of the little number which remained, and which I had intended to keep to present to the priests that I might meet with in the Morea. An old man with him, also from Arcadia, begged, and begged, till I also gave him one.

Sunday, 3d August.—At 10 in the morning, performed divine service in English. A part of the crew of the brig Herald, and two or three Englishmen, were present.

After the service, I walked out a little distance, to see if the orders which the President has lately given, that all the shops and coffee-houses shall be shut upon the Lord's day, were obeyed. I saw but one open.

Mr. K. had an interview with the President, relative to the extensive establishment of schools. Nothing seems to be wanting but houses and funds.

Teachers, I doubt not, I could find, if I had the means of employing them. I could obtain some of them here, some from Constantinople, some from Smyrna, and some from Palestine. Now, if ever, is the time to commence, and every plan ought to be laid, as if Greece were actually free and sure to rise.

Wednesday, 6th.—Several priests, one deacon, and many of the common people, called to ask for the New Testament and other books. Since my arrival here, one thing has struck me very much. It is, that many of the people, and several of the priests, seem ready to confess their ignorance, and the importance of reading the scriptures in modern Greek—in the language they understand—in order to be benefitted, and that they may know the true religion of the gospel. This several have expressed to me, and among others, one of the bishops.

Thursday, 7th August.—In the forenoon went to the monastery, to visit the Lancasterian school there established. The teacher's name is Petros Bowas, (Peter Bonas).—There are in his school eighty-six boys, the youngest of which is nine, and the oldest seventeen years of age. The greater part are from ten to fifteen years of age.—They were taken by the President from the army, which they followed, and from the midst of filth, and vermin, and wretchedness. They were in a school of vice, and training up for ruin They are now brought to order, and decently clothed; and I have seldom visited any school of the kind, in any country, that appeared to be in more perfect order. They are tanght six days in the week, without regard to feast days. (This is one step towards correcting this people.) Forty-four out of the eighty-six, are now ill; most of them suffering from disease of the eyes. They sleep on benches and on the floor, with a little thin blanket spread under them. Some few have a small very thin mattrass to sleep on.

Several persons called to-day for the gospel, and I was obliged to send them empty away. In the afternoon a little boy came, and asked me for a small school-book, printed at Malta. I asked for it 15 paras, (about three cents.) He said he had no money, and stood waiting, till the spot where he stood was so wet with perspiration, that the print of his feet was visible on the floor for a long time after he went away. Seeing him wait so long, I told him again, that he must give me 15 paras for the book. "I am poor," said he, "and cannot pay it. Father I have not; he was killed by the Turks, or I know not by whom. He is gone; my mother is left with myself and two sisters; and I cannot pay!" While he thus spoke and plead for a book, his eyes filled with tears, and I could no longer resist.

From the Baptist Register.

BURMAH.

Extract of a letter from Rev. J. Wade, to Brother J. O——, of Hamilton, dated Maulaming, June 5, 1828.

"One of the priests of high standing was an inquirer for some time, and we hoped he would at length come to the light. At last, however, he fell off, and said he had made up his mind to die in his old religion. Three others, who were inquirers some time ago, have now fallen off; but at present there are nine, of whom we have strong hopes as being subjects of grace; particularly some who have been examining their religion for some months.

"On the 20th of April, we heard from the disciples at Rangoon, by a letter from Ko-Thaha, who, it seems, though cautiously, has been preaching Christ to a number, some of whom formerly listened to and considered the subject, more or less, and others were entire new cases. He says that sixteen persons have acknowledged their belief in the Lord Jesus Christ, and given evidence of true piety.

"God, you see, has in some degree blessed his word, and heard the prayers which have been made for the conversion of Burmans. Therefore, let our christian friends be encouraged to continue in prayer."

IRELAND.

In a late letter to a friend in England, Lord Farnham says:—"The spirit of religious inquiry still proceeds steadily in this neighbourhood, although political agitation and priestly activity seek to oppose it. Within the last fortnight a supernumerary priest has been stationed here. I believe he is considered by his own party as one of their ablest champions. But the system he has adopted up to this time has only contributed to weaken his own bad cause. He commenced by boasting he would "put me and my schools soon down;" accordingly, he has neither been temperate in his words or actions. His abuse of me is not relished by my tenants, and the despotic authority he attempts to exercise over them, only serves to draw aside the veil which has so long involved their minds in darkness. Instead of my schools losing scholars, I have reason to expect we shall have an addition of many new Roman Catholic children, as the parents have promised to send them; and instead of the lower orders remaining in a contented state of ignorance, this naturally talented people seem now more anxious than ever to read, to inquire, and to think for themselves."

French Protestants.—From a table recently published, it appears that the number of reformed (calvinistic) ministers in France is 305; under whose superintendence there are 438 buildings consecrated to public worship. In connexion with these churches, there are 451 bible societies and associations, 124 missionary societies and associations, 59 societies and depositories of religious tracts, 78 Sunday schools, and 392 elementary schools. This statement does not include the Lutheran churches; and the number of churches and pastors, says the London Record, is still far from being adequate to the wants of the protestant population, for they are often obliged to meet for public worship in out-houses, barns, or in the open air; and in many places one minister has the charge of several churches, so that service can only be performed at distant intervals.—*N. Y. Observer.*

Infidelity Superseded.—It is well known that the gospel is now preached in a place which Voltaire devoted to infidelity. A theatre which belonged to an establishment in Scotland on Mr. Owen's system, has been lately the subject of a similar change. The establishment having been broken up, and the parish church having been pronounced by the Presbytery unsafe, the "Community" theatre was rented, and for the last two Sabbaths, says the Glasgow Journal, the reverend clergyman of the parish has officiated to his parishioners in this singular building; and his hearers are comfortably accommodated on the seats, which not many months ago were bending under audiences attending theatrical performances.—*ib.*

Religious Oppressions in England.—A late London Magazine states, that at a meeting of the committee appointed to conduct the application to Parliament for the repeal of the corporation and test acts, so grievously burdensome to the Dissenters, the Secretary reported, that "the expense incurred by this united committee, in obtaining the glorious object for which they were appointed, had amounted to $13,333. Two thirds of this amount had been defrayed by the deputies of the London congregations, and the remaining one third by the protestant Society for the protection of Religious Liberty." This was indeed a heavy tax on the funds of the Dissenters, in merely requesting government to remove a burden, which they had no imaginable right to lay on the shoulders of the oppressed.—*Ch. Watchman.*

Mrs. Fry.—In connexion with the unfortunate failure of Fry's bank, it ought to be generally known, that the brothers of Mrs. Elizabeth Fry have, for several years, allowed her £2,000 per annum, for those expenses to which the prosecution of her philanthropic engagements have subjected her.—*Taunton Courier.*

Senator Johnson's Report.—Rev. E. S. Boardman, a methodist clergyman, of a character above reproach, has ventured to answer Senator Johnson's famous Sabbath mail report, in a printed "Address to the People of the United States;" in which he takes up all of the *objections*, and deals to each its death blow. The Methodists had better take care, lest the tolerationists doom them to share with Presbyterians, in the odium of aiming at a "union of church and state."—*Ontario Chron.*

Except Sundays.—The American Traveller says, that the steam-boat Benjamin Franklin, Capt. E. S. Bunker, the Chancellor Livingston Capt. Caggeshall; the Connecticut, Capt. Tomlinson; and the Washington, Capt. Comstock, have commenced their regular trips for the season, between *Providence* and *New-York;* that one of them will leave New York every day EXCEPT SUNDAY.—*Rochester Obs.*

Receipts—by the Am. Board of Foreign Missions, in the month ending Feb. 15th, $11,051 89; of which, $5,609 60 was from Auxiliaries. Add to this $812 in legacies, and above $1200 in clothing, &c. The Treasurer also acknowledges $215 from foreign residents and visitants at the Sandwich Islands, received by the missionaries there in the year ending the 30th of April last; and nearly $400 from the king, chiefs and other natives. By the American Tract Society, in the month ending Feb. 15th, $2,215 36; for Tracts sold, $3,701 28; total, $5,916 64. American Home Mission Society, in the same month, $1,289 53; and by the Agent of their Western Agency, previous to Feb. 11, $549 78.

Litchfield Co. Conn.—The amount received by the treasurer of the Foreign Missionary Society of Litchfield county, on the day of the anniversary—which included the annual payments of nearly all the churches in the county—was little less than $2700.

The Union Theological Seminary of Prince-Edward, Virginia, contains at present twenty-seven students. The institution is yet in its infancy; but its condition is flourishing, and its prospects are brightening.

The Rev. Thomas P. Hunt, late of Virginia, now the pastor of the presbyterian church in this city, is at present absent to give freedom to eighteen slaves, his sole property of this kind.—*Raleigh Reg.*

Governor Tomlinson has appointed the 17th of April, to be observed as a day of fasting and prayer, throughout the state of Connecticut

HOME MISSIONS.

MISSIONARY OPERATIONS IN MASSACHUSETTS.

The following is condensed from a late Boston Recorder—

"A missionary writes, that a monthly church meeting was established three or four months since, for religious conversation and prayer, in which both male and female members have given some relation of their religious experience, and have declared their resolution respecting the performance of their duty. These meetings have evidently been followed with an increase of spiritual life in the church; and for some time past the members generally have spent a part of each day in special prayer. From these means, as was to be expected, our weekly meetings are more interesting and solemn than formerly, and one or two individuals, there is reason to hope, have been recently excited to seek in good earnest the salvation of the soul."

From another Missionary:—"At the present time, there is more reason to hope that the church is waking up to duty, than at any period for the last two years. One backslider has been reclaimed. Another individual has recently indulged a hope, and the people generally who attend meeting, are more willing to converse on the subject of religion than formerly. There is a stillness and solemnity in our meetings on the Sabbath, and during the week, that induce us to hope, that the Spirit of the Lord is efficaciously operating, although to us in an imperceptible manner."

Another Missionary, under date of Jan. 1st, writes:—"On a review of the year which has just closed, although I see great occasion to mourn over the indifference of the people and the unfaithfulness of their minister, yet I can see also encouragement to go on with my labours, trusting in the Lord. God has not left himself without witness that he has designs of mercy toward this people. A few we hope have during the year been born to God. The church have received ten into her communion. Eight members have been added to the society; and a foundation hath been laid for a house for the Lord."

Says another Missionary, who is called to contend for the faith against some who are attempting to revive the ancient doctrine, *Ye shall not surely die*—"On the whole, we have no occasion to be discouraged. There is here a little band, who appear to be firm, and united, and disposed to make every exertion in their power to sustain the regular ministration of the word and ordinances, and who retain a grateful sense of the aid which has enabled them to take their present stand. They feel an interest in the benevolent operations of the day; and tho' they can contribute but a mite, they contribute that mite cheerfully. Still we have occasion to mourn the hidings of God's face as respects special influences. No instance of conversion has lately occurred, and there are few inquirers. Will God enable us to humble ourselves, and pray and labour, till he shall return and visit us with his salvation. Pray for us, and request your brethren to pray for us."

Remark.—"Except the Lord build the house, they labour in vain that build it. Except the Lord keep the city, the watchman waketh but in vain." When the truth of this inspired declaration is fully understood, and cordially admitted, and truly adopted as the basis of hope and exertion, by missionary societies and the churches relying on them for help, there will not long be wanting decisive tokens of the special blessing of heaven on their labours. Then the captivity of the oppressed shall be turned as the streams of the south, and they that sow in tears, shall reap in joy. Then, importunate prayer will accompany the distribution and the receipt of the bounties of the churches; and faith, hope and love will direct and animate every effort. The spirit of beneficence is far from having reached the point at which it should stand, to meet the exigencies of the present time; but the spirit of *prayer*, it is to be feared, falls still farther short of that elevation it ought to reach, and must reach, ere the desolations of many generations shall be effectually repaired.

OHIO WESTERN RESERVE.

Extract of a letter to one of the editors of the Boston Recorder, from a clergyman in Ohio:—

"I fear that some of our new missionaries to this region speak in rather too strong terms, when they speak of the readiness and willingness and ability of the people to settle ministers and support the gospel. They have not been as long and as extensively acquainted in this part of the country as I have. The expectations of others, who come hereafter, may be so much raised by the publication of these letters, as to be greatly disappointed when they arrive, and evil will result. Different men look through different mediums, and at different sides of the picture. One or two have actually gone back, who felt that there was not a sufficient opening, or a sufficient prospect of support, to render it duty to stay. Perhaps such had better go back. Give me ministers for a new country, who are not easily discouraged; who are not afraid of starving; who are ready to tread among scorpions, and take up serpents. But when they make those communications, which affect the public mind, and influence others to come, some caution is necessary I have particular reference to those communications respecting the Reserve. Our wants are great. We may safely promise those who come, work enough. And we want good workmen, not to enter upon another man's line of business made ready to their hand, but to take the work from the beginning, to lay a solid foundation, and erect upon it a well compacted superstructure."

REVIVALS.

Columbia, Herkimer Co.—We learn that a powerful work of grace has been in progress since November last, in Columbia, Herkimer county, and is now more powerful than ever. Converts aged from 11 to 80 years—infidels whose race was nearly run—have been brought to the foot of the cross.

In an English Sunday School.—In the month of January last, a general concern for their souls was evinced by the senior scholars; and that question was feelingly asked, "What must I do to be saved?" We were not at a loss to answer that question, as the scriptures of truth give so direct a reply: But how to point out the most effectual means to conduct them aright to faith in the Friend of sinners, required no small share of that wisdom which cometh from above. The plan that was thought most likely to answer, was that of encouraging them to begin prayer-meetings among themselves, after giving them suitable advice, and praying with them. A pious person was appointed to begin and conclude for them. They met together, and we are happy to state to you, that it has answered the desired end. Not less than about forty of them have been deeply impressed with the fear of God, and are now endeavouring to keep his commandments. Many of them are joined in church fellowship, and are adorning the doctrine of God their Saviour. We do assure you that the children are become the spiritual instructors of their parents; and we cannot for a moment doubt that it will be more generally felt. One circumstance I shall mention, that one of the parents, a poor widow woman, when labouring under conviction of sin, said very thankfully, that she had reason to bless God for her children being instructed in a Sunday school, from whom she herself had learned many a useful lesson.—*High Felling School.*

New Hampshire.—In Washington, N. H. there has been for some time a silent moving of the Holy Spirit upon the minds of individuals, and a few instances of hopeful conversion. In Hillsborough there is an interesting revival of religion. About eighty persons have, as I am informed, made public profession of their love to Christ. In Francestown there has been a great revival of religion, giving as the fruits of it, between one and two hundred conversions. *Vt. Chron.*

Philadelphia.—Extract of a letter from a lay member of the episcopal church, dated Philadelphia, Jan. 27, 1829:—

"The Lord is doing great things for us in this city, whereof we are glad. Sixty persons attended the last inquiry meeting up town; and fifty that in St. Mary's street. Indications of a revival in several congregations are visible. Sunday school teachers are rousing from their long slumber, and appear anxious for the immediate conversion of their children. In two or three schools, many are inquiring what they shall do; and we are praying that we may have a day of pentecost among us. Pray for us.—Why should the work stop? The Amalekites will be conquered, if our ministers' arms are upheld."—*Col. Register.*

Franklin Co. Indiana.—Extract of a letter from Rev. Archibald Craig, to a gentleman in Charleston, S. C. dated Jan. 23, 1829. (Mr. Craig is settled 34 miles from Cincinnati, near the Ohio line.)

"I have great reason to be thankful for the success that has attended my feeble efforts in this once unpromising region. The Lord has done much more than I expected. Many that were strangers to the throne of grace, are now attentive to secret and family worship. Others, that were quite slaves to intemperance, are now members of the church, and adorn the doctrine of Christ. The careless are generally anxious about themselves, and the prayerful are increasing in zeal and consistency. You may form something like an estimate of what has been done, when I tell you, that in May last, the church numbered fifty members, and these divided and dispirited; and now they are joined together, and seemingly of the same mind and the same judgment, and have received an addition of 89 members, from between the ages of 13 and 65."

WESTERN RECORDER.

UTICA: MARCH 31, 1829.

Greece.—A commendable spirit of benevolence has repeatedly been awakened in behalf of suffering Greece. It has been said to her, be ye fed and be ye clothed; while at the same time things needful have been communicated. All this, however, has been chiefly confined to temporals. Has she no spiritual wants—wants that are infinitely more pressing? By referring to another column—see Mr. King's Journal—it will be found that this devoted country, in the midst of her temporal distresses, is awaking to the interests that take hold on eternity. In the midst of "hunger, nakedness and peril," she is calling out for the bread and the waters of eternal life. Christian reader, have you contributed so much to her temporal relief, that you can do nothing for her eternal interests? What would it profit the sons of Greece, think you, though through your earthly bounties they were to gain the whole world; and yet at last lose their immortal souls, through your neglect, in not sending them the gospel?

Probably Greece, at the present moment, furnishes one of the most interesting fields on earth for every species of missionary enterprise. And what country could now put forth more welcome efforts of this nature than our own? Greece is virtually emancipated from tyranny; and thrice welcome would the heralds of heavenly mercy be, who should be sent to them from a land of freedom.

Hints for the next Monthly Concert.—See address, commencing on the first page to-day, and weigh the motives and considerations that are contained in it.

Look at desolated Greece, forgetting her temporal sufferings, in view of her destitution of schools, and bibles, and gospel privileges. What can be done for her?

At Burmah, by the last accounts, some fruits of converting mercy had been manifested.—Two of the number, it is hoped, will become ministers.

At the Sandwich islands, by the latest dates, the revival was still in progress; and precious indeed were the fruits of it. The labourers are comparatively few in number, and one of the families, Mr. Ely's, has been compelled to leave the field on account of sickness; while many natives at his departure wept, because there would then be no one to break unto them the bread of life.

The African cause appears to have have sustained a great loss in the death of the lamented Cary; yet, on the whole, the interests of colonisation are evidently progressive; and we may well suppose them, in the providence of God, to have some connexion with the ultimate fulfilment of the prediction, that "Ethiopia shall stretch forth her hands unto God." Is this cause receiving sufficient aid in this portion of the country?

The aborigines of our country will not be

forgotten—especially those at the Mackinaw stations, where there is now a most precious outpouring of the Holy Spirit. Letters not intended for the public eye, but full of interest, have recently been received. Among the subjects of the work are mentioned a poor female Indian cripple; and a rich fur trader, a man of great wealth and influence.

The cause of evangelical religion appears, on the whole, to be advancing in France, Ireland, Germany, Prussia, and England. What shall be said at the present moment of the state of religion in our own country? What are we doing for the salvation of souls at home and abroad? Let the question also come home to particular churches, and to individuals. It was once said of an individual by the Saviour himself—"She hath done what she could." Who of us, at the present day, where facilities of doing good are so multiplied, can expect to receive the same plaudit?

Juvenile Literature.—The present efforts towards simplifying the sciences, and disseminating among youth and children the rudiments of the more liberal branches of education, form an era in the history of the world which is entirely new. Who would have thought, twenty or thirty years ago, that children's libraries would have been extensively established through the land; that the great doctrines and duties of the gospel would have been intelligibly communicated to hundreds and thousands of children at a time, in Sabbath schools; and that, too, with illustrations drawn from scripture, and from the researches of the antiquary? Who would have thought that even children from two to five years of age, would have been taught, hundreds at a time, in infant schools, the simple rudiments of grammar, geography, natural history, arithmetic and geometry? Yet such things as these the present generation have seen things, the very mention of which would, a short time since, have excited a sneer from credulity itself.

But the publication of small books on history and the liberal branches of study, is becoming a business of considerable magnitude. The American S. S. Union alone, are furnishing immense numbers of these, as original and epitomised works; and other establishments—some of them not of the most desirable kind—are following the example.

Now if all this effort were rightly directed, we should rejoice most heartily in these rapid and unprecedented advances in juvenile literature. As the case is, we must rejoice with anxiety and with trembling. A note of warning has here and there been heard, in reference to books which have been vitiated as to religious and moral sentiment, in the hands of the epitomiser. But our attention has been particularly called to the subject at the present time, by reading the following remarks in a late number of the "Sabbath School Visitant and Juvenile Magazine," a small periodical published in this village by the Western S. S. Union:—

"So rapid indeed is the growth of our juvenile literature, as to require the exclusive attention of one person to give the whole a proper revision. Volumes in abundance have not unfrequently lain upon our desk for weeks, ere we could find time, amid the multiplicity of other engagements, to give them such a perusal as would warrant us in offering them to the public.

"After all, we are not unfrequently deceived in the character of books. We sometimes find ourselves giving circulation to works, which, though put up in elegant style and finely adapted to the youthful mind, yet contain, amid their profusion of beauties, the foulest moral poison.

"We deem this confession due to the public; and we do most decidedly recommend to all persons engaged in the selection of books for Sabbath schools, *to examine for themselves*—Publishers throughout the country are finding it their interest to engage largely in juvenile publications. Infidels and Christians, Unitarians and Trinitarians, men of all the varieties of creed and principle, are found in the trade. Books are demanded without number, and any thing will be published that brings money."

Our object in quoting these remarks, is not to censure the management of the Western Union, or in the least to contribute towards retarding its operations. Yet since what is thus done in haste may sometimes be done improperly, it will not be amiss to admonish those who purchase books for children, to examine for themselves. A judicious reading committee are indeed making the examination with all possible diligence. Yet there can be no harm in directing the purchaser to keep his own eye upon the character of the books he circulates. If such books as the "Shorter Catechism," and "Anna Ross," have been mutilated, it is best for every one to exercise his own vigilance.

The Sabbath Cause.—Our comparative silence on this subject, of late, is by no means to be construed into an abandonment of the cause. Perhaps this has at no one time been more successful than at the present moment. To say nothing of the multiplied articles that are circulating in the weekly journals, religious and political—the fact that the congressional reports relative to Sabbath mails are undergoing the strictest scrutiny in some of our first magazines and quarterlies, shows that a great amount of interest and talent has been enlisted in the cause of reform. Under such circumstances, we avail ourselves of a little respite, as a mere breathing-spell, presuming that another onset from this vicinity will soon compel us to renew the conflict. We have no fears for the final issue.

To Correspondents.—The number of communications on file has become so considerable, that it will be out of our power to give them all a place. The most important will be published entire. The others we must give in the abstract, as we find opportunity.

"JUVENIS QUÆSITOR" earnestly desires to know whether Saturday or Sabbath evening ought to be kept as holy time. The subject has agitated his mind very considerably. He thinks it involves a question of more importance than has generally been supposed; and presumes that it is capable of satisfactory demonstration. We have not time to pursue this subject ourselves; but would cheerfully give place to well written articles upon it. Doubtless a disagreement among Christians, as to which of the two evenings should be kept holy, has led indirectly to much profanation.

"POSITION," who is a "member of the society of Methodists," and is "termed Arminian" in sentiment, entertains nevertheless charitable feelings towards other denominations. He views with veneration the names of Calvin, Knox, and their cotemporary reformers—the writings of "the seraphic Watts," of Doddridge, of Scott, of Newton, of Edwards, and of Dwight. However he may differ from them, on some points, he admires their zeal and christian faithfulness. It therefore always grieves him to hear such men denounced from the pulpit; and on a recent occasion of this nature, when Calvinists were "denounced" with "opprobrious epithets," as "equally and fundamentally heretical with Socinians and Universalists," (who at another time might perchance be ranked with Deists and Atheists), he was so grieved, that while the preacher was yet speaking, he "retired from the place of worship with a heavy heart; not indeed to disturb the congregation, or to bear testimony against the speaker, but to enjoy his own meditations at home." This movement, however, displeased a number of his brethren and fathers in the church, for whom he feels great affection, and of whose sincerity he entertains not the smallest doubt. He therefore appeals to us, as possessing catholic feelings, whether his conduct on the whole ought to have subjected him to admonition. Perhaps in this case we should not be very impartial judges. However, we remember not long since of sitting with others, very *uncomfortably*, under circumstances somewhat analogous, in a presbyterian congregation. We hesitated for a while; but concluded to sit still, and abstract our attention from the discourse, rather than to be seen leaving the house. Nevertheless, others decided differently. Many walked out with a *heaviness* of heels, if not of heart. The preacher was evidently wrong-headed. Perhaps we may venture to ask "POSITION" to decide which party of the hearers was in the right. If he is an interested judge; so are we.

"*His faith is right, whose life is in the right.*" A correspondent, whose sentiments in the main we approve, so far as he has expressed them, must excuse us in saying, that in the words here quoted, he is in the wrong. There is, to be sure, not the least danger that men of a wrong faith will become addicted to holy living, or induce others to become holy. And as to the man whose life is that of a correct *external* moralist, it is perfectly clear that he may be a hypocrite or an infidel at heart, or be self-deceived, or be a mere Gallio. But on the other hand, it is not so clear that real Christians may not be occasionally led into the admission of erroneous sentiments, and become so unsound in the faith, as to be a snare to others, and an injury to themselves. There is often great danger of this; and every professing Christian should take care to be well indoctrinated. The sentiment above quoted is evidently borrowed from the following one of Pope:—

"For modes of faith let graceless zealots fight—
His can't be wrong, whose life is in the right."

But the writer would hardly be satisfied with Pope's interpretation of it.

Colonization Society.—The following circular has been received by a gentleman of this village:—

CIRCULAR.

SIR—At a meeting of the members of the Legislature and Citizens of Albany, we were chosen a Committee to take measures for the formation of a State Colonization Society, auxiliary to the General Society at Washington. The objects of this Society, which they are pursuing with caution, but at the same time with determined perseverance and unwearied energy, are, to deliver our country from a great and acknowledged national evil; to avert still greater national calamities; to remove from our form of government a blot, or at least a glaring and discreditable inconsistency; to perform, under the name of charity, an act of justice to nearly two millions of people, that have been kidnapped and shackled by the hand of violence; to save at least some of them from probable extirmination; and to convey, in the most efficient manner, knowledge, as well as civil and religious freedom, to the oppressed and degraded continent of Africa. Convinced, as we are, that the ultimate accomplishment of these great and benevolent designs, requires only the co-operation of the humane and patriotic in our country, we are anxious that the important trust which devolves upon us should be fulfilled in the most judicious and effectual manner. For this purpose, we have fixed on the 9th of April, for a public meeting at Albany, to form a State Society; when the subject will be explained and discussed by the General Agent from Washington, and other friends of the cause. We are especially desirous that the society to be formed should have nothing local in its character, to injure its ultimate success. We therefore respectfully solicit you to attract, as far as practicable, that attention to the subject which its importance demands; to be present, with such other gentlemen as your influence may bring, or as may be appointed delegates, at the meeting at Albany; and to exert all such influence in favour of the project as you may possess, and as your wisdom and humanity may dictate.

B. P. JOHNSON, P. RANDALL,
WALTER HUBBELL, JOHN T. NORTON,
A. HAZELTINE, CHAS. R. WEBSTER,
J. McDONALD. H. BLEECKER.
D. McMARTIN. Jun.

Albany, March 16th, 1829.

For the Western Recorder.

MR. EDITOR—A Temperance Society has recently been formed in Laurens, Otsego county, and has a number of able advocates.

Gen. Erastus Crafts, a man of wealth and influence, from a sense of duty, has stopped his distillery, which has been in operation in the above named place for more than thirty years. Would not all distillers do likewise, were it not for the love of money? K.

For the Western Recorder.

MR. HASTINGS—I observed in a late number of the Recorder, a notice of "*Sabbath School Psalmody*," recently published at Boston. You recommended the work to teachers; but said nothing of its adaptedness to scholars. Be so good as to inform me whether it should take the place of other similar publications, and particularly of the "*Juvenile Psalmody*," in use among us; or whether you only meant to give it a passing compliment, independent of its relation to any other work. Your's, &c. W.

Answer.—We meant to be understood, that the work alluded to was better calculated for teachers than for scholars. To teachers, who in general know little of the science of music, it would prove a useful manual. As a book for children, however, it wants simplicity.

POLITICAL.

NEW-YORK LEGISLATURE.

Saturday, March 21.—In Senate, the resolution for the adjournment of the Legislature on the first Monday in April, was returned by the Assembly, with a message, that they did *not* concur in the same.

The committee of the whole took up the bill respecting the salaries of certain judicial officers. [It provides for increasing the salaries of the chancellor and judges of the supreme court, from $2000 to $3000; and that of the circuit judges from $1250 to $2000.]

A long debate was had on this bill. Messrs. Maynard, Enos, Hart, Mather, and Hayden, were in favour of having the bill referred back to the select committee, with a view that they report on the whole subject contained in the Governor's message; in which the Governor says: "I have no reason to believe that the gross amount received by the public officers of this state, is not an adequate recompense for their services; but I am fully persuaded that the compensation allowed by our laws, is unjustly and unequally distributed." It was contended that some local officers receive more than an adequate compensation, and that the committee ought to have provided for equalising the whole.

Messrs. Waterman, S. Allen, M'Lean, Viele and Throop opposed the motion to recommit the bill, and contended that the amount received by local officers, in fees, had no connection with the salaries of judicial and other state officers; that if the compensation received by certain local officers was too great, it ought to be the subject of legislation in a separate bill. Mr. M'Lean addressed the committee generally, in favour of the passage of the bill.

At about one o'clock, in consequence of the sudden indisposition of one of the members (Mr. Hart) while in his seat, the committee rose and reported progress.

In Assembly, no business of importance was transacted.

Monday, March 23.—The Senate receded from such of their amendments to the Chenango Canal bill, as were not concurred in by the House.

The committee of the whole again considered the bill respecting the salaries of certain judicial officers. The salaries of the chancellor and judges of the supreme court were fixed at $2,500; and that of the circuit judges at $1750; when the first section was agreed to, 11 to 10.

Mr. Throop moved a section increasing the salary of the secretary of state, from $1500 to $2000, which, after some remarks by Messrs. Waterman and Maynard, was withdrawn by the mover.

The committee then passed the bill, and the report was agreed to by the Senate, ayes 12, noes 10.

In Assembly, bills were passed, to divide the town of Junius into four towns, and the town of Camillus into three towns.

Tuesday, March 24.—In Senate, the bill to increase the salaries of the chancellor and the judges of the supreme and circuit courts, was read the third time and passed; ayes 15, noes 8.

In Assembly, Mr. Mann, from the committee of claims, submitted a long report against the passage of the bill from the Senate, for the relief of John Sargent. The report was committed to a committee of the whole, and ordered to be printed

The joint resolutions reported by the canal committee, directing a survey of the route of a canal from Rome to the high falls of the Black-river, were taken into consideration and passed.

Wednesday, March 25.—In Senate, the committee of the whole had under consideration the bill further to provide for the improvement of the navigation of the Hudson river, and reported progress.

In Assembly, the committee on the erection and division of towns, reported against the petitions to annex a part of Westmoreland to Kirkland, and to annex a part of Kirkland to New-Hartford. Adopted.

The committee of the whole had again under consideration the bill to provide for the choice of presidential electors by general ticket. Mr. Judd supported his proposition to locate the electors in the several congressional districts; and Messrs. Dayton and Skinner opposed it. Mr. Edgerton moved to limit the election to one day; which was opposed by Messrs. Myers and Skinner, and supported by the mover and Mr. Johnson; when the committee rose and reported.

Thursday, March 26.—In Senate, the committee of the whole took up the bank bill. After reading the bill, the committee rose.

In Assembly, a resolution offered some time since by Mr. Savage, for the appointment of a committee of eight, (one from each senate district), to inquire into the expediency of removing the seat of goverment of this state from Albany to Utica, or such other place within the state as the committee may deem expedient, was considered and adopted, 55 to 52. [The committee consists of Messrs. Savage, Dayton, Soper, Paige, Randall, Dana, Hubbel & Burt.]

The remainder of the day was spent in committee of the whole, on the bill to change the mode of choosing presidential electors. The committee rose and reported without taking the question.

Friday, March 27.—In Senate, the resolutions from the Assembly, relative to the survey of the Black river canal route, were referred to a committee of the whole.

The committee of the whole again took up the bank bill. After a long debate, the first section was passed; when the committee rose.

In Assembly, a resolution, offered by Mr. Hubbell, that the military committee be instructed to enquire into the expediency of abolishing all military parades, was adopted.

A resolution was offered by Mr. Eldredge, to hold an afternoon session, to commence at 4 o'clock. Laid on the table.

The committee of the whole then took up the bill authorising the construction of the Chemung canal. Mr. Johnson spoke at length in favour of the bill, and offered an amendment to limit the cost of the work to $300,000; when the committee rose without taking the question.

FOREIGN.

An arrival at New-York, from Liverpool, has brought London dates to the 2d of February.

Great-Britain.—The British Parliament was to assemble on the 5th of February, and the papers were much occupied with speculations on Mr. O'Connel's claim to a seat in the House of Commons.

The London Morning Chronicle ventures to declare "on good authority, that it is at length determined to attempt the settlement of the catholic question this year."

The King of England continued at Windsor in the enjoyment of uninterrupted health.

Much distress appeared among the manufacturers in various towns in England, and the poor had been relieved by the distribution of soup, &c.

The grain market continued dull, and prices were rather lower—but the decline was not sufficient to affect the rate of duty.

Turks & Russians.—The accounts from the seat of war are as contradictory as usual.

Accounts from Jassy, to January 2d, mention that the two armies are in winter quarters. Nothing had taken place on the right bank of the Danube. Gen. Roth has his quarters at Varna. The Turks were endeavouring to strengthen Silistria, but from the extreme cold, made little progress. The most vigorous preparations were making by the Russians also for the next campaign.

The London Courier, in announcing the receipt of Paris papers of the 28th of January, says—If the intelligence in the Paris papers of Wednesday be correct, the Turks have speedily disclosed the object for which they have been so largely strengthening their fortresses upon the Danube. One of these papers states, "The Danube is passed at every point. The Pacha of Widdin is marching with 30,000 men against the Principalities; and it is thought unless the Grand Duke Constantine arrives in time to stop the invasion, the Russian army will be obliged to repass the Pruth." There will be a general movement of the Turks along the whole line of the Danube, from Widden to Silistria.

The Gazette de France of the same date, says:—"We are assured that dispatches were brought yesterday by an extraordinary express, which announced that the Emperor of Russia had sent orders to the Grand Duke Constantine to put himself at the head of the Polish army, and to march and occupy the Principalities. Letters from Warsaw add, that the army of the Baltic has also received orders to march to the south."

The Prussian State Gazette mentions on the authority of a letter from Odessa, that the Sultan had sent a large force to retake Varna and deliver Bulgaria, &c.

The London Morning Post, of February 2d, contains dates to the 31st of January. M. A. de Gulbert had a conference with the Reis Effendi, and it was reported that in consequence of this conference, the ambassadors of France and England were going to return from Poros to Constantinople. This news had caused a rise of funds at Vienna.

France.—Extract from the speech of the King, delivered on the 27th of January:—

"My relations with foreign powers continues to be friendly. The assurances I receive from my allies afford me a pledge, that notwithstanding the events which have desolated the east, peace will not be disturbed in the rest of Europe. To hasten the pacification of Greece, I have, in concert with England and Russia, sent to the Morea a division of my troops. At the sight of some thousand Frenchmen, determined to accomplish their noble task, that celebrated country, too long ravaged, has been restored to peace and security. There, as at Navarino, the union of the flags has proved to the world the respect of the three crowns for the faith of treaties; and my soldiers take pleasure in recounting the sincere support which they have found in the English navy.

"A formal declaration, notified to the Porte, has placed the Morea and the neighbouring islands under the protection of the three powers. This solemn act will suffice to render a protracted occupation unnecessary. I continue to assist the Greeks, to rebuild their ruins; and my ships bring back to them those christian slaves whom the pious generosity of France has restored to their country and to liberty.

"So many cares will not prove vain. I have reason to believe that the Porte, more enlightened, will cease to oppose the treaty of the 6th of July, and it may be hoped that this first arrangement will not be lost for the re-establishment of peace in the east.

"The hope which I still retain of obtaining from the Dey of Algiers a just reparation, has retarded the measures which I may be obliged to take in order to punish him; but I shall neglect nothing to protect the French commerce from insult and piracy; and striking examples have already taught the Algerines that it is neither easy nor prudent to brave the vigilance of my naval force."

Spain.—Madrid dates to Jan. 19, mention that the Pope had appointed Bishops for the South-American states. The Spanish government is not pleased with this intelligence, as it is considered a recognition of the independence of those states.

Portugal.—Letters and papers to the 18th January had been received. The government of Miguel had not been in the least altered in its character. The prisons were full, and a lingering death appeared the only delivery.

Irish Catholic Association.—At a late meeting of this body, 205*l.* (a thousand dollars), was received from the association of the friends of Ireland in New-York.

DOMESTIC.

The Senate of the United States adjourned on the 18th inst. Previous to their adjournment, besides the appointments already noticed, Thomas P. Moore, of Kentucky, was appointed minister to the republic of Colombia, in the place of Gen. Harrison, who is to be recalled. A large number of collectors and surveyors of the customs, registers of land offices, &c. have also been appointed. The last mentioned offices are held four years, and the terms of the incumbents had expired. What proportion of them are re-appointments, we do not know; but we believe only a very few of them.

Since the Senate adjourned, the President has appointed Gen. Wm. Duncan, surveyor of the port of Philadelphia, vice J. Glentworth, removed. Isaac Hill, of New-Hampshire, second comptroller, in place of Richard Cutts, (brother-in-law of ex-President Madison), removed. Amos Kendall, of Kentucky, fourth auditor, in place of Tobias Watkins, removed.

Stephenson.—The abduction of Stephenson, some of the particulars of which were given last week, it appears, caused a considerable excitement at Savannah, as soon as it was known there. Three of the four individuals engaged in that violent proceeding were arrested, and two of them bound over in heavy bonds to answer the charge at the next session of the supreme court. The fourth, it was supposed, had gone in the pilot-boat which conveyed Stephenson away. A whale-boat, with proper officers, and a number of armed men, was also sent in pursuit of the pilot-boat, with orders to bring her back to Savannah.

The last London papers mention the sale of a part of Stephenson's effects, consisting of horses, carriages, &c. One pair of coach horses sold for 164 guineas; five other horses for 252 guineas; a chariot for 136; a family carriage for 91; a phæton for 83; besides a curricle, and two chaises, for lesser sums.

Stephenson was last week discharged by the recorder of New-York, from arrest, at the suit of the agents under the commission of bankruptcy in London, on the ground that no affidavit of the debts was produced; and he was also discharged from arrest by the superior court, in Parkins' suit, on the ground that having been illegally brought within the jurisdiction of this state, the process of the courts could not attach. Stephenson is therefore at large; and as the courts of the United States have no jurisdiction in suits between *aliens*, he is in no danger from that quarter.

The Pirates.—The New-York Evening Post states, that within 36 hours after the news of the late murders and piracies had reached the department of state, peremptory orders were issued from the President, for the Natchez to sail in 24 hours at farthest; with instructions to the commander of the squadron, thoroughly to scour the West-India seas without cessation, and to visit every port which could afford the murderers any shelter, at least once a week.

The Key-West Register, of February 28th, mentions the arrival of a vessel from Havana, the captain of which stated, that on his passage he saw two British armed schooners, having in company a piratical vessel, supposed to be the same which robbed the Priscilla, of Salem.

John Randolph's Genealogy.—The following communication appears in a late number of the Charleston Patriot:—

As every thing relating to Mr. John Randolph is interesting, and as it is said he prides himself on his Indian descent, I send you the following account of his genealogy. It is taken from a memorandum furnished by the great Virginian orator himself, which he placed in the hands of a friend, and it is transcribed in his own words, as you will see:—

"Pocahontas, (whose true name was Matouca), baptised by the name of Rebecca, married John Rolfe, Esq. and left an only son, Thomas; whose only daughter married Robert Bolling, of Bolling Hall, west riding of York; who left a son, John Bolling, one of whose daughters married Richard Randolph, of Curtis; whose youngest son, John Randolph, of Roanoke, married Frances Bland. Your humble servant is one of the surviving issue of that marriage;* and sixth in descent from Pocahontas."

* He is also the youngest son.

Hoboken Bank.—The report of the failure of the Hoboken Manufacturing and Banking Company proves to be correct. The bills are selling in New-York from 18 to 25 cents the dollar. The President of the bank is Mr. A. O. Dayton, one of the members of the House of Assembly from the city of New-York.

The Lexington (Kentucky) Reporter of the 10th inst. says—"An unfortunate occurrence took place in this town on Monday evening. Mr. Charles Wickliffe called at the office of the Kentucky Gazette in the forenoon, and demanded of the editor, the author of a communication published in that paper on Saturday. The editor requested him to call in the evening for the name of the writer. At the time agreed upon Mr. W. again called; when, in consequence of the author's name not being given, an altercation took place between them, which resulted in Mr. Wickliffe's shooting the editor (Mr. Benning) with a pistol. The ball struck about the hip. The wound is a severe one, but it is believed it will not prove mortal." [A letter to the editor of the Washington Telegraph, states that Mr. Benning died twenty-four hours after being wounded. Wickliffe has made his escape.]

The Washington Telegraph, of the 21st inst. contains the treaty of peace, friendship, commerce and navigation, between the U. States and Brazil, the ratifications of which were exchanged at Washington on the 13th inst.

Richard Johnson, and Catharine Cashiere, who were recently convicted of murder in New-York, have been sentenced to be hung on Thursday the seventh day of May next.

The Uncle Sam steamer, of gigantic size, owned at Pittsburgh, and designed to ply below the falls of the Ohio, has nine boilers, an engine of tremendous weight & power, and births and accommodations for 300 passengers.

The boiler of the steam-boat Potomac, on her way down James river, Virginia, week before last, burst, and several persons were badly scalded; four of whom soon died.

WELSH BIBLE SOCIETY,

Of Steuben and Utica, and their vicinities.

At a meeting of the Directors of the above Society, held at the baptist meeting-house in Trenton, March 13th, 1829, the following sums were received, viz.:—

Steuben—David Roberts,	$9 45	
James Owens,	12 66	
John Evans,	6 81	
Griffith O. Griffith,	2 41	
John Davis,	3 75	
John F. Jones,	6 59	
William R. Evans,	7 69	
Daniel Thomas,	3 58	
William J. Owens,	6 25	
Thomas H. Owens,	2 38	
John R. Hughes,	4 00	
G. G. Griffith,	15 55	
For Bibles sold,	3 00	
	——	84 11
Trenton—Ebe'nr Thomas, John Hughes,		6 87
Deerfield—John Jones, Rees Evans,		9 50
Newport—John Davis,		2 00
Slaton-Bush—Thomas Roberts,		6 50
Utica—Edward Roberts, David E. Morris, Richard Williams, Thos. Pierce,		61 56
Smith's Hill—Ellis Roberts, Wm. Vincent,		7 81
Total,		$178 35

The Treasurer acknowledges the receipt of fourteen dollars, as a donation from Rev. Abraham Williams, agent of the London Bible Society, being the avails of bibles sold by him.

THOS. JAMES, *Sec'ry.*

MARRIED,

In this village, on the 24th inst. by Rev. Mr. Everett, Mr. *Richard Hughes*, to Miss *Jane Davies*, late of Albany.

DEATHS.

In Washington, Conn. on the 19th ult. Dea. *John Powell*, aged 77; a veteran in the army of Christ, who had served more than half a century under his banner, with uniform steadiness and zeal. Few men have been more exemplary and useful through a long life, and few more sincerely lamented when removed by death.

In Geneseo, on the 20th inst. Mr. *Wilbur Turner*, aged 28.

In Stonington, Conn. Mr. *Amos Brown*, aged 83; and Mr. *Joseph Cook*, aged 102; both revolutionary soldiers.

In Lexington, Mass. Mr. *Joseph Underwood*, aged 80, one of the remaining few who met the British on the plains of Lexington, on the memorable 19th of April, 1775.

In Cambridge, Mass. on the 28th ult. *Aaron Dexter*, M. D., Erwing professor of chemistry in Harvard University.

In Auburn, on the 20th inst. Col. *Samuel Bellamy*, aged 73.

In Montgomery, Mass. on the 12th inst. suddenly, Rev. *John H. Fowler*, pastor of the presbyterian church in that town, aged 58.

In Schenectady, Col. *Henry R. Teller*, a soldier of the revolution, aged 63.

MEMOIR OF MRS. JUDSON.

MEMOIR of Mrs. ANN H. JUDSON, including the History of the Burman Mission; accompanied with a portrait of Mrs. J., a map of the Burman Empire, and a specimen of the Burman Language; by Rev. J. D. Knowles; 354 pp. 12mo. price $1—Just received and for sale at the office of the Baptist Register, No. 33, Genesee street. D. BENNETT & CO.
Utica, March 31, 1829. 13

THE CHRISTIAN SPECTATOR.

QUARTERLY SERIES.

THIS work, containing on an average, one hundred and sixty-eight pages of original matter to a number, will be published by A. H. MALTBY, at New-Haven, Ct. on the first day of March, June, September and December, in each year; price *three* dollars per annum, payable on the delivery of the first number; or *four* dollars, if payment be delayed to the end of the year.

The Christian Spectator has become the sole property of one of the Conductors, and is placed under the direction of the whole Board as *Associate Directors*. This transfer of property has occasioned a delay in the publication of the first number, which will not, it is believed, occur a second time. The Conductors have received assurances of efficient support, in contributions to their pages, from gentlemen already known to the public as able and successful writers, and no exertions will be spared to render this work a powerful supporter of sound literature and evangelical truth.

The Conductors have learnt with much regret, that in closing the concerns of the past year, some errors and misapprehensions have occurred. These have arisen chiefly from the conduct of one of their agents, who has collected money, and converted it to his own use, without returning even a list of payments received. On the plan now adopted, there will be no ground of complaint, it is believed, as to punctuality or exactness in the business part of the work.

Recommendations of the work in the quarterly form, have been voluntarily given by clergymen of New-York, Philadelphia, Hartford, and other places. Specimens may be seen by calling on Messrs. HASTINGS & TRACY, Utica, and E. PECK & Co. Rochester.
March 24, 1829. 12w3

BOARDING.

THE Subscriber intends to open a Boarding-House in the first part of April, at No. 133 1-2, Genesee street. The location and size of the house are well adapted to the purpose. Families can be furnished with rooms, and lodging-rooms attached; single boarders, with or without lodgings. Inquire at No. 52, Genesee street. L. B. JONES.
P. S.—A good COOK wanted: Inquire as above.
Utica, March 24, 1829. 12tf

ENGLISH THORN-QUICKS,

FOR GROUND FENCES ON FARMS.

WILLIAM PENTON has a quantity of the above for sale, which are fresh, from being raised in this country out of the true English Hawthorn Seed.

He has, also, at his Store, 105, Genesee street, next to Mr. Welles' tavern, a large stock of all kinds of LIQUORS and GROCERIES, &c. &c. which will be warranted of first quality, and sold cheap, either wholesale or retail, for cash or approved bills. Purchasers will be so kind as to give a trial.
Utica, March 16, 1829. 11w3

NEW SCHOOL BOOK.

HASTINGS & TRACY have just received Historical and Descriptive Lessons, designed as a Companion to Goodrich's, Morse's, Woodbridge's, Smiley's & other School Geographies, with numerous engravings.

ALSO, a supply of Easy Lessons for young classes in common schools, by J. Leavitt. *March* 16.

THE NEW ROAD ACT: Also, Blank Warrants for Overseers of Highways, with columns for the names of the persons assessed, and for the number of days they are to work: For sale at the Bookstore of HASTINGS & TRACY. *March* 16, 1829.

LOOK AT THIS!!

SELLING AT COST.—The Subscribers being about to close their business in this place, now offer their entire Stock of DRY GOODS, at COST; among which are some great bargains. Ladies wishing to supply themselves *cheaper than ever*, with splendid Lace Collars, Pelerines, Capes, Caps, Veils, &c. &c. will do well to call soon, at No. 36, Genesee street. Also, Ribbons, Calicoes, Broadcloths, Table and Piano Covers, Umbrellas; all of which were purchased uncommonly low, and will be sold accordingly.
BULL & WINSLOW.
Utica, March 23, 1829. 9

WHITE MUSTARD SEED.

JUST received, a quantity of WHITE MUSTARD SEED, of a good quality—For sale, by
WARNER & HARVEY.
Utica, Feb. 24, 1829. 8

TO LET,

IN a Boarding-House, a pleasant, convenient Room, with a fire-place and an adjoining Bed-Room. Application made to the Publishers of this paper will be attended to. *Utica, Jan.* 12, 1829. 2

SALT.

A QUANTITY of SALT, just received and for sale, wholesale or retail, at wholesale prices.
J. BROWN, 122, Genesee st.
Dec. 29, 1828. near the Canal.

TIN & SHEET-IRON WARE.

STOVES & STOVE-PIPE.—Manufactured & kept constantly for sale, by J. BROWN,
Dec. 30, 1828. 122, Genesee st. near the Canal.

MOODY'S PATENT PORTABLE OVEN.

THIS highly useful article is made and sold by the Subscriber, who has become proprietor of the patent for all the middle and eastern part of this state. He will sell county rights to any who may wish to purchase.
Utica, Dec. 30, 1828. J. BROWN.

SUGARS & MOLASSES.

10 hhds. N. O. and St. Croix Sugars,
30 boxes Lump Do.
30 hhds. Molasses,
Just received and for sale, by
PARKER & HASTINGS,
Utica, Dec. 9, 1828. No. 90, Genesee street.

80 chests fresh Hyson-skin, Young Hyson, Old Hyson, Souchong and Bohea } TEAS
60 kegs Plug Tobacco,
For sale, by PARKER & HASTINGS,
Utica, Dec. 9, 1828. No. 90, Genesee street.

75 quintals Codfish—20 bbls. Mackarel,
100 boxes smoked Herring,
For sale, by PARKER & HASTINGS.
Utica, Dec. 9, 1828. 50

NOTICE.

THE Subscriber being lawfully authorised by the administratrix and administrators of the estate of DAVID P. HOYT, deceased, to settle all the accounts, receive monies, and discharge claims against said estate, hereby requests all persons who have any unsettled business with the estate aforesaid, to call on him at the store, No. 33, Genesee street, and adjust it as soon as possible.
JOSEPH B. HOYT.
Utica, July 19, 1828. 30

NOTICE.

THE Subscribers inform their Friends and the Public, that they have taken the Cooper's Shop in Broad street, formerly occupied by Mr A. Eggleston, in connexion with their Cooperage near the Weigh-Lock, where they make and keep constantly on hand, all kinds of Cooper's Ware, viz: Cisterns, Hogsheads, Tubs, Keelers, Barrels of all kinds, Half Barrels, Kegs of all sizes, Well Buckets, and Pails; all made of the best materials and by the best workmen.

The above mentioned articles may be had cheap for cash and at short notice, on application at either of the above places. E. W. & T. ROUNDEY.
Utica, Jan. 26, 1829. 4

NOTICE is hereby given, that an application will be made to the Legislature of the state of New-York, at their present session, to annex part of the town of Trenton to the town of Remsen. Dated at Trenton, February 20, 1829. 8w6

POETRY AND MUSIC.

From the Episcopal Watchman.

"I'M DEBTOR TO THE GREEK."

Upon thy sacred mountain tops,
How beautiful, oh Greece,
The feet of him who publisheth
Through all thy borders, peace.
Like Paul, his spirit to release
Of those high claims he seeks,
Which bankrupt all the love we owe,
As "debtors to the Greeks."

A piercing cry from Macedon
Rings o'er the ocean still,
A cry from Athens, and the shrine
Upon its idol-hill.
A cry from Corinth and the isles,
Of loud intreaty speaks:
Up, Christians, to your great discharge,
As "debtors to the Greeks."

From the Poetical Album.

EPITAPH.

She liv'd: What can be further said
Of all the generations dead?
She died: What more can be foretold
Of all the living, young and old?
She liv'd with death before her eye,
As one who did not fear to die;
She died as one exchanging breath
For immortality in death.
Her dust is here; her spirit there:
Eternity! O tell me where!

PUBLIC REHEARSALS.

Public rehearsals of church music have recently been given at three places in this vicinity—Vernon, Rome and Whitesborough; the two former under charge of Mr. Andrews; the latter under that of Mr. Buel. We had not the happiness of being present at more than one of these occasions; but from what we can learn, the singers generally have made creditable progress.

Thus far it is well. Church music *must be cultivated*, or at this late day, it will neither be expressive nor decent in its character. It must be elevated by a careful attention to its claims, or trodden under foot by neglect. Schools must therefore be instituted and supported; and public rehearsals are almost equally necessary, in the present state of things, to call forth the attention of the many who feel little interest in the transactions of a school.

But here comes a difficulty. From time immemorial, we might almost say, Christians who have been the *most deeply* spiritual, have expected the least from singing schools in favour of religious influence. They have regarded them as a necessary evil, which must be tolerated for a time, but dispensed with as soon as possible. Have they been wrong in this? In primitive times, cultivation emanated from the schools of the prophets. In the days of the great reformers, it was under the special direction and influence of the authorities of the church, who were personal cultivators, as well as directors. When it once more fell into promiscuous hands, it was again corrupted; and even now, (so deep is the influence of long established habits), scarcely any effort of the most favourable character towards restoring it to its former standing, seems to be attended with more than partial success. Professors, who enter the school in a frame of spiritual-mindedness, are often seen by degrees to become less spiritual, till they begin to neglect other duties, and become quite formal in all their habits and exercises.

This is an intolerable evil; and there is no disguising it. The lukewarm may disregard it; but it still exists as a reality. The worldly minded may bring the charge of fanaticism in answer to the imputation. Still the evil remains. It is seen, and felt, and deplored most deeply by just that portion of the church who are found to be the most heavenly-minded in their daily walk and conversation. There are a very few exceptions to this state of things; and for aught we can say, the places above mentioned may be of the number. We do not mean to be invidious in these remarks. There have been known in these latter days a few instances, where for a time the evils were not only counteracted, but the school itself was made directly instrumental of a revival. Let Christians look at this subject, and inquire why such instances are not more frequent.

A Concert.—A concert of sacred music was given at Springfield, Mass. on the evening of the 17th inst. The music, though somewhat miscellaneous, was all of a grave character; and we understand that the occasion was uncommonly interesting. We are glad of this. It appears to be the design of the good people in Springfield, to execute their music in such a way as to excite, rather than dissipate, devotional feelings—a thing which is not always thought of, in concerts and oratorios.

MISCELLANEOUS.

ANDOVER, *March* 17, 1829.

DEAR SIR—Will you oblige the American Temperance Society, and promote the objects of their paper, by inserting the accompanying Prospectus in the Western Recorder. With respect, your's, truly,

E. W. HOOKER.

MR. T. HASTINGS.

The EXECUTIVE COMMITTEE OF THE AMERICAN TEMPERANCE SOCIETY, deeming it important that a publication should be commenced under the patronage of the Society, and for the promotion of its particular objects, issue the following Prospectus of a weekly Paper, to be entitled,

THE JOURNAL OF HUMANITY,

AND HERALD OF THE AMERICAN TEMPERANCE SOCIETY.

OUR nation is making the only experiment which has ever been made on an extensive scale, whether civil freedom and equal rights can be permanently enjoyed, under a form of government strictly *republican*. It is an experiment of inexpressible interest to the cause of humanity, and of a joyful or fearful aspect, according to the light in which it is contemplated. When we compare the civil, social, and religious state of our community with that of other nations, we find many things which would lead us to regard the great experiment we are making in a cheering light. On the other hand, when we cast our eyes over the land, and survey the *vices* which abound; we cannot but have fearful forebodings as to the result. For all judicious statesmen and historians, and all reflecting men, are united in the opinion, that *a republic can be preserved and become permanent, only by the intelligence and virtue of its citizens.* This truth is recorded on the melancholy monuments of those republics, which have risen with a fair and cheering light, but have speedily been eclipsed, or sunk forever in total darkness. The causes of such a catastrophe have always been found in the corruption and moral degradation of the people.

Every enlightened Christian, and every man of sober consideration, who is acquainted with the state of our country, must look for great and fatal evils at some future period, unless a check can be given to some of the vices which are spreading so widely among our citizens.

Should we specify *one particular vice*, which seems to us *most prevalent, most threatening, and most ruinous to the bodies and souls of men*; we should say, IT IS INTEMPERANCE.

The prevalence of this vice is very evident from general observation, and from the enormous quantity of spirituous liquors actually consumed within these United States; which is computed from the best authorities to be not less than fifty-six millions of gallons a year. Foreigners, who have visited our shores, have been witnesses of this predominant vice; and returned to the old world, and published, to our disgrace, that *we are a nation of drunkards*. Though this statement is indeed exaggerated and injurious; yet do not existing facts evince, that there is much ground for a very reproachful imputation against our national character?

This wide-spread intemperance is an evil of a most threatening nature, and opens very gloomy prospects before us. It is, in itself, a deadly enemy to the happiness of society. What is said of the tongue, may truly be said of spirituous liquors: "It sets on fire the course of nature." Anger, revenge, ambition, envy, sensuality, and all the irregular passions of men, are inflamed by strong drink. Private feuds and contests, duelling and murder, are not the only evils which it has produced. Its effects have been often seen in our publications; in our courts of justice; in our halls of legislation; in our churches; and (must we say it?)—in our pulpits too. This vice has pervaded all ranks, sparing neither station, age, nor sex. It has shown itself in the man of high intellectual culture, of polished manners, of graceful and winning deportment. Even the female character has not unfrequently become its victim. And from these higher ranks it has descended through all classes, down to the lowest scavenger of our streets, and the inmates of the dwellings of perdition.

Who needs to be told that intemperance is ruinous to the health and comfort of individuals, and to the peace and prosperity of families? And that it brings awful peril upon the soul, is evident from the declaration of eternal truth, that "drunkards shall not inherit the kingdom of God." It is then an inquiry, in which every well wisher to his country must feel a deep interest, *whether there is any remedy for this desolating evil.*

Shall a remedy be sought in legislative interference? Shall the importation and distillation of spirituous liquors be prohibited by law? Or shall duties to such an amount be laid upon it, as will render it impracticable for common people to procure it? In theory, this might seem to promise a happy result; but in practice, it would undoubtedly fail of success, and might prove very mischievous.

The remedy, and the only effectual remedy, is to be found in *the reason, the moral sense, and the piety of the community.* Of this the Executive Committee and the Agents of the AMERICAN TEMPERANCE SOCIETY have from the beginning been fully persuaded. And all the efforts which they have made, efforts which have been crowned with such unexpected and animating success, have consisted in earnest, affectionate appeals to the understanding, conscience, and piety of their fellow citizens.

In pursuance of the same measures for accomplishing the great object of the Society, and in conformity with the wishes of great multitudes in different and distant parts of country, the Executive Committee have at length concluded to publish a weekly Journal, with the title which is presented at the head of this Prospectus.

The JOURNAL OF HUMANITY is intended to be a vehicle of intelligence respecting all the Temperance Societies in our country. It will lay before the public, the plans and methods of operation adopted by the Parent Society, and by others. It will contain communications adapted to general utility, on the subject of temperance, and reviews of well written books and pamphlets relative to the same subject. It will also pay particular attention to the subject of *pauperism* and of *prison discipline*. In short, this Journal will make the public acquainted with all facts, suitable for publication, and adapted to promote the success of the cause of humanity.

This paper will not only oppose intemperance in the use of spirituous liquors, and in all its other forms, but will aim to suppress all kindred vices. As its title imports, its object will be to advance the cause of *humanity*, in the largest sense; to alleviate the sufferings and woes of man, and to promote his domestic, social, and civil welfare.

It is proper to say explicitly, that neither *religious* nor *political controversy* is any part of the object of this paper. Whatever religious principles are introduced, will be such as are directly adapted to promote *christian morals*, and such as will meet the approbation of all who fear God, and reverence the sacred scriptures.

This Journal will contain summary accounts of interesting events in the moral, religious, and political world; and will notice whatever relates to improvements in useful arts, and especially in the education of children and youth.

Finally; it is the intention of the Executive Committee that the JOURNAL OF HUMANITY shall be enriched by the most important information which can be derived from foreign journals of various kinds, and in the different languages of Europe; that information, especially, which relates to the cause of benevolence, humanity, letters and civil society.* It is hoped, that, in this way, the Journal will ultimately secure a patronage widely extended, and extended among the reading and intelligent classes of the community.

This publication is not in any degree a matter of personal interest or gain. The avails of it will be applied faithfully and exclusively to promote the benevolent object of the American Temperance Society, as set forth in its constitution.

It would be a subject of sincere regret with those who are concerned in this publication, if it should interfere with the circulation of any of the useful and excellent papers, already devoted to the cause of temperance and humanity. But a regard to the judgment and wishes of wise and good men in different portions of our country, and to the paramount importance of the object of the Society, has prevailed over all personal considerations.

The Committee indulge the hope that the designs and arrangements mentioned above, will meet the approbation of the community, and will be carried into speedy execution. If this country is to be saved from ruin, it is high time for those who love its precious interests, to awake to vigorous, united, and persevering exertion.†

In behalf of the Executive Committee of the American Temperance Society, and with their concurrence,

EDWARD W. HOOKER,
Editor, and Associate General Agent.
Andover, Mass. March 10, 1829.

CONDITIONS.

The JOURNAL will be published on Wednesday of each week, at Andover, Mass., from the office of Flagg & Gould, in a style such as shall commend itself to good taste; price $2 a year, in advance, i. e. if paid within two months; $2.50 if not paid before the end of the year; $3 if not paid till after the close of the year. It is contemplated to issue the first number on or before the first Wednesday in June.

* And with special reference to this department, it is the intention of the Committee to add another Editor, as soon as the prospects of the Journal will justify the measure.

† A more particular developement of the plan and principles of the Journal will be given in the first number.

CATHOLIC SUPERSTITION IN SYRIA.

The grossness of the superstition of the Catholics in Syria is almost incredible. Yet why should it not be thus with a people, who while associated for ages with heathen, have not been permitted to examine and think for themselves?

The following extract from the journal of Mr Bird, is derived from the Missionary Herald:—

Oct. 29, 1827.—One of the priests who seemed fond of controversy, broached the subject of image worship. Naami spoke decidedly against it. The priest, full of zeal, rose and declared that whoever did not worship images was a heretic, excommunicated, anathematised, and under the divine wrath. N. defied him to prove his assertion. "I will prove it," said the priest, "from the Old Testament as well as the New, referring to chapter and verse." "I challenge you to the trial," said N. A deacon was then hurried off to bring the Old and New Testaments. A great folio volume was produced. "Here," said the priest, "is the Old and New Testament;" and opening it, he began to read a sermon or treatise, in which reference was frequently made to the saints, and especially St. John of Damascus N. frequently interrupted him, by calling out for the Old and New Testaments; and the priest as often replying, "Have patience, have patience." N. waited for the finishing of a page or more; when discovering no profit from his patience, he called out with new vehemence, "Where are your proofs from the word of God? What have we to do with St. John of Damascus, and St. this, and St. that? If what you have read, is a specimen of what you are going to read, you may as well spare your breath. Such arguments are not worth a straw." "What," said the priest, "are not these arguments?" "No," replied N. "not an argument have I seen." At that the priest shut his book with violence, extinguished his taper, and laughing in disdain, retired from the centre to his former seat in the circle. I here improved the first opportunity I had had of putting in a word, by mildly saying to the superior, that the worship of images, whatever might be said in its favour, could hardly be any essential part of christian worship; since the New Testament had quite passed it over in silence. But the superior was evidently displeased with the debate, and changed the subject.

Nov. 3.—An eclipse of the moon. Shekh N. says, that on such occasions, it is a custom in the mountains to get out their kitchen vessels, especially those of brass, and beat them like so many bells, till the moon gives back her light. The sister of the superior, having had the advantage of 50 or 60 years acquaintance with this world, was sitting by, and gave us an explanation of this heavenly phenomenon, and of the cause and utility of ringing the bells. "A great monster of the air," she said, "attempts to swallow down the moon, and the bells frighten him away." I had often heard of such notions prevailing among the heathen, but never expected to find them in any part of christendom. When I gave another explanation of the eclipse, Shekh N. was at once astonished and delighted with it. He said once and again that such an idea had never before entered his mind.

Sab. 11.—At Bkeftcen. Had some free conversation with the superior, who seems to take all his theological notions from the fathers of his church. When I hesitated to believe all he told me, about the power of the sign of the cross, and the wood of the cross, in counteracting satanic influence, &c. &c. he said he would convince me to my own satisfaction that there was a hidden divine power in the wood of the cross. I gave him to understand that on this subject, I was quite like Thomas, unwilling to believe any evidence but that of my own senses; but that if any such power actually existed in the cross, I should be very much obliged to him to show it me. He immediately called one of the deacons to bring him a little water in a silver basin, and afterwards a little flour. He then pulled out of his bosom a hollow silver cross, from within which he took a small piece of black wood, which he said was a piece of the true original cross. This he put into the water a moment, and then returned it to its place, saying that the water had now become sanctified. He next put in the flour, and having stirred it well till it became a thick paste, set the dish aside, saying that to-morrow morning we should see the dough raised, as if it had been leavened.

12.—As I was about to take leave of my good friend the superior, he went with me to the dish of dough, and on turning back the cloth that covered it, beheld, to his astonishment, that instead of standing up in a puff, as he expected, it was still a solid paste, just as he had left it. The failure of the experiment seemed almost as great a wonder to him, as the success of it would have been to me.

HOW CAN THREE BE ONE?

Take the following illustration. The supreme authority of a state establishes a court consisting of three judges, under such conditions, that the three together shall constitute but one court, or any two of them shall be the court, or any one of them shall be the court. Here is evidently a case in which *three* are *one*, and *one* is equivalent to *three*. The *three* are not three courts. When all the judges are present, the court is not redundant; when one only is present, the court is not defective. An address made to the three together, or to two, or to one, is an address to the court. Here are individuality and identity co-existing—personality and co-equality. The idea, therefore, of a *triune God*, presents no repugnance to reason; and it seems to be the very basis of scripture.

UNNECESSARY TAX.

If the doctrine of universal salvation be true, and all men are going up to heaven, without any distinction of moral character in this world, we cannot see what good can possibly result from employing ministers to inform them of it from Sabbath to Sabbath. As their system is professedly universal love to all mankind, we should think it would much better comport with their profession, if universalist preachers should renounce their salaries, and with it their ministry, rather than to wrench a support from the hard earnings of many of their hearers.—*Anti-Universalist.*

VERY APPROPRIATE.

The circus bill of Thursday, gave notice of the performance of the tragedy of George Barnwell, and had the following couplet printed on it:—

"Be warn'd, ye youth, who see my sad despair;
Avoid lewd women, false as they are fair."

The admonition was a good one; and if the "youth" of our city complied with it, we fancy Barnwell and Millwood "strutted out their brief hour" alone.—*Albany Ch. Reg.*

INDUSTRY.

Man must have occupation or be miserable. Toil is the price of sleep and appetite, of health and enjoyment. The very necessity which overcomes our natural sloth is a blessing. The world does not contain a brier or a thorn that divine mercy could have spared. We are happier with the sterility which we can overcome by industry, than we could have been with spontaneous plenty and unbounded profusion.

NEW-YORK PRICES CURRENT.

CORRECTED FROM THE NEW-YORK PAPERS.

Ashes,		*Leather,*	
Pot, ton	$145 00a	Sole, oak tanned, lb	19a22
Pearl	137 50a	—— hemlock,	18a23
Candles,		Dressed up. side,	1 75a2 62
Mould	11 1-2a12	Undressed do	1 50a2 25
Dipped	10a10 1-2	*Molasses,*	
Clover-Seed,		New-Orleans, gal	31a32
Per lb	7 1-4a8	*Oil,*	
Coffee,		Whale, gal	35a37
Havana	12a14	Sperm, summer st'd	65a66
Java	14a15	—— winter do	75a80
Cotton,		Linseed, Amer	80a85
Upland	8 1-2a10	*Provisions,*	
Louisiana	10a12	Beef, mess, bbl	9 00a9 50
Alabama	9 1-2a11 1-2	—— prime	7 00a7 50
Feathers,		Pork, mess	11 75a12 50
Live American, lb	35a36	—— prime	9 75a10 00
Fish,		Hams, north, lb	9a10
Dry cod, cwt	$2 50a2 75	Butter, NY dairy	13a16
Scale	1 50a1 75	Hog's Lard	6a7
Pickled, bbl	3 75a4 25	Cheese, Amer	5a"
Mackarel, No 1, 5	25a5 50	*Rice,*	
Shad, Con. mess	9 50a10	Prime, 100lbs	3 00a4 00
Herring	3 50a3 62	*Salt,*	
Flax,		Turks-Island, bush	48a50
American	7 1-2a8	Liverpool ground	50a
Flour & Meal,		*Sugar,*	
N. Y. super. bbl	7 75a	Havana, white, lb	13a15
Western (canal)	8 00a	—— brown	10a11
Rye flour	4 00a4 12	New-Orleans	7a8 1-4
Indian meal	3 00a3 12	Loaf	17a20
Grain,		Lump	15a16
Wheat, northern	1 53a1 57	*Tallow,*	
—— western	1 50a1 53	American, lb	7 3-4a8
Rye	70a72	*Teas,*	
Corn, north yellow	54a55	Bohea, lb	28a30
Oats	30a34	Souchong	47a75
Barley	50a52	Hyson-skin	40a75
Beans, 7 bush's	7 50a9 00	Young-Hyson	70a1 05
Hides,		Hyson	80a1 10
LaPlata, lb	14a15	Gunpowder	1 00a1 25
S. A. horse, p'ce	1 50a1 75	Imperial	1 00a1 25
Hops,		*Tobacco,*	
First sort, lb	9a	Richmond, lb	3 1-4a6
Lumber,		Cuba	12a20
B'rds, pine, M	15 00a16 00	*Wines,*	
Plank, pine,	30 00a35 00	Madeira, gal	2 00a3 00
Scantling,	15 00a16 00	Port	1 37a2 00
Do oak,	20 00a25 00	Teneriffe, L P	90a1 25
Shingles, b'dle	2 50a3 50	*Wool,*	
Oak timb. sq ft	20a25	Merino, Amer fl. lb	35a40
Hoops, per M	25 00a	—— pulled	34a35
Staves, pipe	48 00a50 00	Common	20a40
—— hhd	34 00a	Spinning	20a34
—— bbl	24 00a27 00	Amer Hatters	20a24

BANK NOTE TABLE.

CORRECTED FROM THE NEW-YORK PAPERS.

New-York.		Newark Insur. Comp.	par
City Banks,	par	Trenton Banking Co.	do
Except Franklin	broken	Railway Farm. & Mech.	do
Long-Island Bank	par	Salem S. M. & B. Co.	1 1-2
Dutchess County	par	Monmouth	broken
Lansingburgh	par	Franklin	do
Bank of Albany*	1-2	Hoboken B. & Grazing	do
Albany State Bank*	do	Hoboken Man. & Bank'g	do
Do. Mech. & Farm.	do	Protection & Lomb d	do
Do. Commercial	do	Jersey City	do
Newburgh*	do	State, Trenton	do
Columbia, Hudson	do	All others	1-2
Middle District	do	*Pennsylvania.*	
Orange County	do	Philadelphia Banks	par
Catskill	do	Chester County	1-2
Troy	do	Delaware County	do
Farmers', Troy*	do	Reading	do
Mohawk	do	York	3-4
Geneva	do	Pittsburgh	1
Utica	5-8	Gettysburgh	do
Utica Branch	do	Chambersburgh	do
Auburn	do	Carlisle	do
Ontario	do	Lancaster	do
Central	do	Greensburgh	do
Chenango	do	Brownville	5
Rochester	do	Silver-Lake	do
Newburgh Bran. Ithaca	do	All others uncert. or broken	25
Jefferson County	do	*Maryland.*	
Wash. & Warren,	1 1-2	Baltimore banks	1-2
Niagara	broken	Somerset & Wor.	broken
Plattsburgh	do	Snowhill	do
Greene county	do	Princess Ann	do
J. Barker's Exchange	do	Cumberland	do
Maine.		All others	1 1-2 a 2
Bath	10	*Dist. Columbia.*	
Waterville	do	Bank of Columbia	25
Castine	broken	Alexandria Mer.	broken
Wiscasset	do	Franklin	do
Kennebec	do	All others	1 a 1 1-2
Passamaquoddy	do	*Virginia.*	
Hallowell & Augusta	do	All the Banks	5
All others	3-4	*North-Carolina.*	
New-Hampshire.		All the Banks	5
Cheshire Bank	3-4	*South-Carolina.*	
Exeter	10	Charleston Banks	3
All others	3-4	*Georgia.*	
Vermont.		All the Banks	5
Banks of this state	1-2	*Ohio.*	
Massachusetts.		Chilicothe	5
Berkshire bank	broken	Marietta	do
Essex, Salem	do	Steubenville	do
All others	1-2	Farmers & Mec.	do
Connecticut.		Lancaster	do
Norwich Bank	par	St. Clairsville	do
Bridgeport	do	Mount-Pleasant	do
Eagle, New-Haven	broken	Western Reserve	do
Derby	do	Columbus	do
Thames	5-8	All others uncert. or broken	
Windham County	do	*Miscellaneous.*	
All others	1-2	New-Orleans Banks	5
Rhode-Island.		Michigan	5
Banks of this state	1-2	Detroit	1
New-Jersey.		Upper-Canada, York	broken
State, Newark	par	Kingston	3
Do. Elizabethtown	par	Quebec	broken
Do. New-Brunswick	do	Montreal	3
* Bills of these Banks, $20 and upwards, par.			3

ADAMS' NEW ARITHMETIC.

HASTINGS & TRACY continue to publish Adams New Arithmetic, (the best work of the kind in use), and can supply booksellers and individuals, in any quantity, and on as good terms as they can be procured from the proprietor of the copy-right. This work combines all the advantages to be derived from the inductive and synthetic mode of instruction. The School Commissioners of the state of Vermont, appointed by the Legislature, have recommended and prescribed it to be used in all the town schools in that state.

The following recommendations of this work have been recently given:—

Lancastrian School, New-Haven, Jan. 17, 1829.

The examination of Dr. Adams' New Arithmetic has given me much satisfaction. The analytic and synthetic methods of teaching are happily combined. The explanations are very clear and full; and the supplement annexed to each rule, will answer the purpose of a review, and serve to fix in the memory the principles. It will, I think, be found, particularly applicable to the wants of private students, as well as schools. J. STOWELL.

New-Haven Gymnasium, Jan. 16, 1829.

We have introduced Adams' New Arithmetic into our Gymnasium, *as we believe it superior to any other with which we are acquainted.*

S. E. & H. E. DWIGHT.

H. & T. have also for sale, the Literary and Scientific CLASS-BOOK, a work which is extensively used in the schools of New-England, and is much approved of by the instructors of schools into which it has been introduced in this state. The work is highly recommended in the North-American Review, the U. States Literary Gazette, the Journal of Education, and by a great number of private gentlemen.

They also publish DABOLL's ARITHMETIC, a work which has been long and extensively used in our common schools, and is too well known to require recommendation; which they can also furnish to booksellers and others on the lowest terms.

Utica, Feb. 10, 1829.

M. BAGG'S TAVERN.

THE Subscriber respectfully informs the Public, that his old stand, at the corner of Genesee and Main streets, having been thoroughly repaired, is now completely fitted up for the accommodation of travellers and boarders. M. BAGG, in connexion with Mr. ALFRED CHURCHILL, begs leave to assure such Ladies and Gentlemen as may favour them with their custom, that every exertion shall be made to render their residence pleasant and comfortable, and they hope to merit the patronage this establishment has heretofore enjoyed from a generous public.

Utica, Dec. 16, 1828. MOSES BAGG. 51

UNITED STATES HOTEL.

A. SHEPARD has removed from his former stand, at the lower end of the village, to the above Establishment, which is spacious and airy, having an elegant dining-room, handsomely fitted, seventy feet long, many private parlours, and good single bed-rooms. It is situated on Genesee street, a few rods above the canal, where it is remarkably pleasant, having a view of the village and surrounding country. The establishment is new, the furniture appropriate; and from his experience in this business, his extensive acquaintance, and his knowledge of what is due to travellers generally, he trusts the public will be satisfied with their treatment. At this establishment he can accommodate double the number of persons which he could at his old stand, and more comfortably; and it is intended that nothing shall be wanting to render it a desirable resting place for ladies and gentlemen.

There is a Stage Office attached to the establishment, where seats may be taken in any direction from this place. Baggage taken from and to the canal free of expense. ☞ Board, by the day, week or month.

Utica, Oct. 27, 1828. 44

FOR SALE.

THE following valuable Property, situated in the town of Augusta, Oneida county, is offered for sale, to wit:—

One FARM, containing 190 acres of excellent land, with a good Dwelling-House, Barn, Sheds, &c. A part of said Farm being lot No. 49, of the New-Stockbridge tract; the remainder is now occupied by John M'Pherson.

Also, another Farm, containing 52 acres, lately owned and occupied by John Potter, deceased.

Also, the Subscriber's MALT-HOUSE and BREWERY, in said town, capable of malting and brewing 1000 barrels of Ale annually, and now in successful operation. This Brewery is situated where large quantities of Barley and Hops are raised.

Possession of the above property given the ensuing spring, and the titles indisputable.

For further particulars, inquire of the Subscriber, in the above town. JOHN J. KNOX.

Augusta, Dec. 18, 1828. 52

TO HATTERS.

FINISHING BLOCKS, of the best quality, and newest fashions, may be had at the Subscriber's shop in Whitesborough, or of the principal Hatters in Utica.

July 28, 1828. L. HOLBROOK.

ITALIAN PILES OINTMENT.

A CONSTANT supply kept at A. HITCHCOCK'S Green Store, No. 83, Genesee street, Utica.

Also, a general assortment of DRUGS and MEDICINE, Dye-Woods, Dye-Stuffs, Oils, Paints and Groceries.

Dec. 23, 1828. 52

BY order of James Dean, Esq. one of the judges of the court of common pleas in and for the county of Oneida, counsellor, &c—Notice is hereby given to all the creditors of HIRAM ROSE, of Utica, an insolvent debtor, to show cause, if any they have, before the said judge, at his office, in Utica, in the county of Oneida, on the eleventh day of April next, at ten o'clock in the forenoon, why an assignment of the said insolvent's estate should not be made, for the benefit of all his creditors, and his person be exempted from imprisonment, pursuant to the act, entitled "An act to abolish imprisonment for debt in certain cases," passed April 7, 1819. Dated this 13th day of February, 1829.

7w8 HIRAM ROSE, *Insolvent.*

DR. POMEROY, finding assistance necessary in his professional duties, has taken as a partner, JOHN P. BACHELDER, M. D. Dr. B. has been more than twenty years engaged extensively in the practice of Physic and Surgery, and for the last ten, has also been employed in different Medical Institutions, as a Lecturer on Anatomy and Surgery. The reputation which he has acquired as a skilful operator in all cases of Surgery, and his high standing as a Physician, will justly entitle him to the entire confidence of this community. Dr. Bachelder will not decline operating in any cases of Surgery, in which prudence would dictate an operation. He is prepared with instruments suitable for any operation. He has had extensive practice and experience in the treatment of diseases of the EYE, and has operated for Cataract more than eighty times.

The business in future will be conducted under the firm of POMEROY & BACHELDER, at their office, No. 14, Exchange Buildings, in Genesee street, one door below the Utica Eye Infirmary.

Utica, May 27, 1828.

UTICA EYE INFIRMARY.

THIS Establishment is now open at the corner of Genesee and Bleecker streets, for the accommodation of such as are afflicted with diseases of the Eye. It will be under the particular direction and management of DR. BATCHELDER, who will attend at 12 o'clock every day, (Sundays excepted), for the purpose of advising and prescribing in all cases, and for performing such operations as may be deemed proper. Persons afflicted with deafness, or other diseases of the organ of hearing, are respectfully informed that those complaints will also receive a due share of attention.

Utica, Dec. 15, 1828. 51

NOTICE.

FOR the accommodation of those who wish to loan money for short periods, I will receive money in deposit at my Lottery and Exchange Office, No. 53, Genesee street, and allow interest at the rate of five per cent per annum, for all sums that remain in my hands one month or more; giving the persons so depositing, liberty to withdraw their money at any time at sight. It is understood, however, that if the money is drawn out within one month, no interest will be allowed.

Utica, Jan. 1, 1829. WILLIAM CLARKE. 93

CURE FOR THE RHEUMATISM.

GRILLEY'S Anti-Rheumatic Ointment.—Few there can be, who would suffer even for a day, so excruciating a pain as the Rheumatism, were they sure any medicine existed or could be procured for their relief. The Proprietor and inventor of this Ointment assures all those who may be unacquainted with its wonderful efficacy, in perfecting a cure for the Rheumatism, that it requires only to be tried to insure universal admiration.—Dr. Bachelder will not decline operating in any cases of Surgery, in which prudence would dictate an operation. He is prepared with instruments suitable for any operation. He has had extensive practice and experience in the treatment of diseases of the EYE, and has operated for Cataract more than eighty times.

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Utica, Nov. 24, 1828. WARNER & HARVEY. 48

ODONTICA,

A SPECIFIC FOR THE TOOTH-ACHE.

THIS article is offered to the public, in the full belief that it will be found superior to any thing of the kind ever before used. It will in most cases relieve the pain in a very short time, and has been known in numerous instances, to entirely remove that most excruciating cancerous nature, which at times has been so bad, that I was unable to go out. Many and various have been the *pretended* remedies tried, but all in vain, until I was advised to try De De Bornieu's Genuine Ointment, for Swelled Neck, Kings Evil, Scrofula, &c. &c. which I am pleased to state, after using two bottles, has entirely effected a cure.

The following is from Mr Thomas Allen:—

"SAMUEL WRIGHT."

"This certifies that I have been afflicted with a swelling in my neck, called Goitre, or Swelled Neck, for about six years past. I have applied to eminent physicians, and have taken every thing in the form of medicine, recommended for that disease, without receiving any benefit therefrom, and at length despaired of ever again enjoying my former health. A few weeks since, a friend informed me that Dr De Bornieu's Genuine Ointment was an effectual remedy for my complaint. I immediately obtained it, and after using three bottles, I was restored to perfect health, to the astonishment of myself and friends. I therefore recommend it to those afflicted with the above disease as a safe and effectual remedy. Signed, "THOMAS ALLEN."

Certificate from J. Chapman, M. D.

"This certifies, that I have examined Dr De Bornieu's Genuine Ointment, for Swelled Neck, Kings Evil, or Scrofula, &c. and believe it to be an effectual remedy for the diseases for which it is recommended.

"J. CHAPMAN, M. D."

The above valuable medicine may be obtained of

5 WARNER & HARVEY, UTICA.

BY order of James Dean, Esq. judge of Oneida common pleas, counsellor, &c. Notice is hereby given to all the creditors of HENRY BULKLEY, as well in his individual capacity as one of the late firm of Mather & Bulkley, an insolvent and imprisoned debtor, to show cause, if any they have, before the said judge, at his chambers in Utica, in the county of Oneida, on the sixth day of June next, at ten o'clock in the forenoon, why an assignment of the said insolvent's estate should not be made, for the benefit of all his creditors, and his person be exempted from imprisonment, pursuant to the act entitled "An act to abolish imprisonment for debt in certain cases," passed April 7, 1819. Dated this 10th day of March, 1829. HENRY BULKLEY, *Insolvent.*

KEEP YOUR FEET DRY!

EDWARDS' Gum-Elastic Composition, for rendering Boots, Shoes, and all kinds of Leather, *Water Proof*.—The importance of keeping the feet dry, for the better security of health, is too well known to need any detail. The Proprietor would therefore only say, that this Composition has been obtained after repeated trials and considerable pains and expense; and the nature of the ingredients of which it is composed (the principal of which is Gum-Elastic) is such as to render the leather impervious to water or dampness, and it is *warranted* not to injure the same in the least; but on the contrary it renders it soft and pliable. It is intended to be applied to the under as well as the upper leather, and females will find its use on the soles of their boots and shoes very beneficial. It must be applied warm and with a brush, and dried in by the fire, after giving the leather three or four coats, and filling the pores. It will then resist the water for almost any length of time. Any other blacking can be used on the leather after this is well dried in.

N. B.—This Composition will be found one of the best for Engine Hose, Chaise Tops and Boots, Harness, &c. Sold wholesale and retail, by

Nov. 25, 1828. WARNER & HARVEY, UTICA. 48

SWELLED NECK,

KINGS' EVIL, OR SCROFULA, &c. &c.

MANY and fruitless were the attempts, both in Europe and America, to discover a remedy for this disease, until Dr De Bornieu, a learned physician of Europe, directed his attention to it. He has finally succeeded in compounding a medicine, which has gained an unparalleled celebrity in Europe, and is just introduced into the United States. It is recommended with entire confidence, as a sovereign remedy for swelled Neck in all its stages, Kings Evil, or Scrofula, &c. It is entirely harmless, not containing a single particle of mercury, and may be used on children, as on others, under any circumstances whatever. The following certificates are given to show the efficacy of this valuable medicine over all others, for the cure of the above diseases, which no other medicine in existence can boast.

The following is from the Hon. Samuel Wright, who has been a member of the Legislature of the state of New-York, fourteen years:—

"NEW-YORK, *Dec.* 16, 1828.

"This certifies that I have been afflicted for nine years past, with a scrofulous disease in one of my legs, pronounced by eminent physicians of this city to be of a cancerous nature, which at times has been so bad, that I was unable to go out. Many and various have been the *pretended* remedies tried, but all in vain, until I was advised to try De De Bornieu's Genuine Ointment, for Swelled Neck, Kings Evil, Scrofula, &c. &c. which I am pleased to state, after using two bottles, has entirely effected a cure.

The following is from Mr Thomas Allen:—

"SAMUEL WRIGHT."

"This certifies that I have been afflicted with a swelling in my neck, called Goitre, or Swelled Neck, for about six years past. I have applied to eminent physicians, and have taken every thing in the form of medicine, recommended for that disease, without receiving any benefit therefrom, and at length despaired of ever again enjoying my former health. A few weeks since, a friend informed me that Dr De Bornieu's Genuine Ointment was an effectual remedy for my complaint. I immediately ob